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# The Mabinogion:

## Volume III.

BAYERISCHE
STAATS-
BIBLIOTHEK
MÜNCHEN

# The Mabinogion

From the

Llyfr Coch o Hergest,

and other ancient Welsh manuscripts,

with an English Translation

and Notes;

By Lady Charlotte Guest.

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Volume the Third.

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# Pwyll Pendevig Dyved.

Titelblatt von
Part V fehlt.

BAYERISCHE
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MUENCHEN

# PWYLL PENDEVIG DYVED.

LLYMA DECHREU MABINOGI

Pwyll penndeuic dyuet aoed yn arglwyd ar seith cantref dyuet. Athreigylgweith ydoed yn arberth priflys idaw. adyuot yny uryt ac yny vedwl uyned y hela. Sef kyveir ae gyuoeth a vynnei y hela glynn cuch. Ac ef agychwynnwys y nos honno o arberth. Ac adoeth hyt ympenn llwyn diarwyd. Ac yno y bu y nos honno.

athrannoeth yn Ieuenctit y dyd kyuodi aoruc adyuot y lynn cuch y ellwng y gwn dan y coet. A chanu y gorn adechreu dygyuor yr hela. acherdet yn ol y cwn ac ymgolli ae gedymdeithon. Ac ual y byd yn ymwrandaw allef yr erchwys. ef a glywei llef erchwys arall. Ac nyt oedynt vn llef. Ahynny yn dyuot yn herbyn y erchwys ef. Ac ef awelei llannerch yny coet ouaes gwastat. Ac ual ydoed y erchwys ef yn ymgael ac ystlys y llannerch. ef awelei carw ovlaen yr erchwys arall. Apharth a pherued y llannerch llyma yr erchwys aoed yny ol yn ymordiwes ac ef. Ac yny vwrw yr llawr. Ac yna edrych ohonaw ef ar liw yr erchwys heb hanbwyllaw. edrych ar y carw. Ac or awelsei ef ohelgwn ybyt ny welsei cwn un lliw ac wynt. Sef lliw aoed arnunt. Claerwynn llathreit. Ac eu clusteu yn gochyon. Ac ual y llathrei wynnet y cwn y llathrei cochet y clusteu. Ac ar hynny att y kwn y doeth ef. agyrru yr erchwys aladyssei y carw ymeith. allithyaw y erchwys ehunan ar y carw. ac ual y byd ynllithyaw y cwn. ef awelei varchawc yn dyuot yn ol yr erchwys y ar varch erchlas mawr a chorn canu am y vynwgyl. Agwisc o vrethyn llwyttei ymdanaw yn wisg hela. ar hynny y marchawc adoeth attaw ef. adywedut ual hyn wrthaw. A vnbenn heb ef mi awnn pwy wyt ti. Ac ny-

chyuarchaf i well ytti. Ie heb ef acatuyd. y mae arnat oenryded ual nasdylyy. Dioer heb ef nyt teilygdawt vy anryded am hetteil y hynny. Avnbenn heb ynteu beth amgen. y rofi aduw heb ynteu dy annwybot dy hun. ath ansyberwyt. Pa ansyberwyt unben aweleist ti arnafi. Ni weleis ansyberwyt vwy ar wr heb ef. no gyrru yr erchwys aladyssei y karw ymeith. allithyaw dy erchwys dy hun arnaw. hynny heb ef ansyberwyt oed. achynnyt ymdialwyf athi yrofi aduw heb ef mi awnaf oagclot itt gwerth can carw. Avnbenn heb ef or gwneuthum gam mi abrynaf dy gerēnyd. Padelw heb ynteu y pryny di. wrth ual y bo dy enryded. ar ny wni pwy wyt ti. Brenhin coronawc wyfi ynywlat yd henwyf o honei. Arglwyd heb ynteu dyd da itt. aphawlat yd henwyt titheu o honei. O annuvyn heb ynteu. arawn vrenhin annwuyn wyfi. Arglwyd heb ynteu paffuryf y kaffafi dy gederennyd di. llyma yr wedd y keffy heb ynteu. Gwr yssyd gyuerbyn y gyuoeth am kyuoeth ynneu yn ryuelu arnaf yn wasstat. Sef yw hwnnw. Hafgan brenhin o annwuyn. Ac ar gwaret gormes. hwnnw y arnaf. a hynny aelly di ynhawd y keffy vygkerennyd. Minneu awnaf hynny heb ynteu ynllawen. Amanac ditheu ymi pafuryf y gallwyf hynny. Managaf heb ynteu. llyna val y gelly. Mi wnaf athi gedymdeithas gadarn.

Sef ual y gwnaf mi a athrodaf di ym lle i yn annwuyn ac arodaf y wreic deckaf. aweleist eiryoet y gysgu y gyt athi beunoeth. Am pryt ynheu amgosked arnat ti. hyt na bo gwas ystauell naswydyawc nadyn arall oc am kanlynnwys i eiryoet awypo nabo miui vych di. ahynny heb ef hyt ympenn y vlwydyn. ordyd auory. ac an kynnadyl yna yny lle honn. Ie heb ynteu kyt bwyfi yno hyt ympenn y vlwydyn. pagyfuarwyd avyd ymi o ymgael ar gwr dywedy di. Blwydyn heb ef y heno y mae oet yrofi ac ef ar y ryt. Abyd di ym ryth i yno heb ef. ac un dyrnawt arodych di idaw ef. ny byd byw ef o honnw achyt archo ef ytti yr eil nadyro yr aymbilio athi. Yr arodwn i idaw ef hagen. kystal achynt ydymladei ami drannoeth. Ie heb y pwyll beth awnaf i ymkyuoeth. Mi awnaf heb yr arawn na bo yth gyvoeth na gwr na gwreic a wypo na bo tidi wyfi amiui aaf ith le di. yn llawen heb y pwyll a miui aaf ragof. Di lesteir uyd dy hynt ac ny russya dim ragot yny delych ymkyuoethi. A mi auydaf hebrygyat arnat ef aehebrygyawd yny welas y llys ar kyfuanned. llyna heb ef y llys ar kyuoeth yth uedyant. Achyrch y llys nyt oes yndi neb nyth adnapo. Ac wrth ual y gwelych y gwassanaeth yndi yd adnabydy voes y llys. kyrchu y llys aoruc ynteu. ac ynyllys ef aweleu

hundyeu aneuadeu ac ystauelloed. ac adurn teckaf or awelsei neb o adeiladeu. Ac yr neuad y kyrchwys y diarchenn. ef adoeth mackwyeit a-gweisson ieuenc ydiarchenu.

A phawb ual y delynt kyuarch gwell awnelynt idaw. Deu varchawc adoeth y dynnu y wisc hela y amdanaw. ac y wiscaw eurwisc o bali ymdanaw. ar neuad a gyweirywyt. llyna y gwelei ef teulu a niueroed. ar niuer hardaf a chyweiryaf or awelsei neb yndyuot y mywn. ar urenhines ygyt ac wynt yn deckaf gwreic or awelsei neb. Ac eurwisc ymdanei obali llathreit. Ac ar hynny ymolchi ydaethant. Achyrchu y byrdeu aorugant. Ac eisted awnaethant ual hynn. Y urenhines or neillparth idaw ef. ar iarll debygyei ef or parth arall a dechreu ymdidan awnaeth ef ar vrenhines. Ac orawelsei eiryoet wrth ymdidan ahi. disemylaf gwreic a bonhedigeidaf y hannwyt ac ymdidan oed. athreulaw a wnaethant bwyt allynn acherdeu achyuedach. Or awelsei o holl lyssoed y dayar llyna y llys diwallaf o vwyd allyn. ac eurlestri a theyrndlysseu. Amser adoeth udunt y uynet y gysgu. Ac y gysgu ydaethant ef ar urenhines. Ygyt ac ydaethant yr gwely ymchoelut y wyneb att yr echwyn aoruc ef. ae gevyn attei hitheu. o hynny hyt trannoeth. ny dy-wawt ef wrthi hi vngeir. Trannoeth tirionwch

ac ymdidan hegar auu ryngtunt. Peth bynnac o garueidrwyd a vei y dyd. ny bu un nos hyt ympenn y vlwydyn amgen noc auu y nos gyntaf. Treulaw y vlwydyn awnaeth drwy hela a cherdeu a chefedach acharueidrwyd ac ymdidan achedymdeithon hyt y nos ydoed oet y gyfranc. Ynoet y nos honno kystal y doei y gof yr dyn eithaf ynyr hollgyuoeth yroet. Ac yntev adoeth yroet agwyrda y gyuoeth ygyt ac ef. Ac ygyt ac ydoeth yr ryt. marchawc agyuodes y uynyd. ac adywauwt val hynn. Awyrda heb ef ymwrandewch ynda y rwng y deu vrenhin y mae yr oet hwnn y ryngtunt. Ahynny rwng eu deu gorf olldeu. Aphob un o honunt yssyd hawlwr ar y gilyd ahynny am dir adayar. asegur y digawn pawb o honawch vot eithyr gadu y ryngtunt wy illdeu. Ac ar hynny y deu urenhin anessaysant ygyt amperued y ryt. ac ymgyuaruot. Ac ar y gossot kyntaf y gwr aoed yn lle arawn aossodes ar hafgan ymperued bogel ydaryan yny hyllt yn y deu hanner ac ynytyrr yr arueu. ac yny vyd hafgan hyt y vreich ae paladyr dros pedrein y varch yr llawr. Ac agheuawl dyrnawt yndaw ynteu. A unben heb yr hafgan padylyet oed itti ar vy angeu i. nyt yttoedwn i ynholi dim ytti ny wydwnachaws itt heuyt ym llad i. Ac yr duw heb ef canys dechreueist vy llad gorffen. A vn-

benn heb ynteu. ef aeill vot yn ediuar gennyf awneuthum itt Keis ath ladho ny ladaf idi. Vyggwyrda Kywir heb yr hafgan dygwch vi o dyma. neut teruynedic agheu y mi. nyt oes ansawd ymi ych kynnal chwi bellach. Vyggwyrda ynheu heb y gwr aoed yn arawn kymerwch ych kyuarwyd agwybydwch pwy a dylyy bot ynwyr ymi. Arglwyd heb y gwyr da pawb ae dylyy. kanyt oes vrenhin ar holl annwvyn namyn ti. Ie heb ynteu adel ymwaredawc iawn yw y gymryt. ac ar ni del yn ufud. kymheller o nerth cledyveu. Ac ar hynny kymryt gwrogaeth y gwyr adechreu goresgyn y wlat. ac erbynn hanner dyd drannoeth ydoed yny vedyant y dwy deyrnas. Ac ar hynny ef agerdwys parth ae gynnadyl. ac adoeth y lyn cuch. Aphan doeth yno ydoed arawn vrenhin annwuyn yny erbyn. llawen vu pob vn wrth y gilyd o honnunt. Ie heb yr arawn duw adalo itt dy gedymdeithas mi ae kigleu. Ie heb ynteu pan delych dy hun yth wlat. ti awely awneuthum y rot ti. a wnaethost heb ef yrofi. Duw ae talo itt. Yna y rodes arawn y ffuryf ae drych ehun y pwyll pendeuic dyuet. Ac y kymerth ynteu y ffuryf ehun ae edrych. Ac y kerdawd arawn racdaw parth ae lys y annwvyn. ac y bu digryf gantaw ymwelet ae niuer ac ae teulu. Kanys gwelsei yr

ystalym. Wynteu hagen ni wybuyssynt y eisseu ef. ac ni bu newydach gantunt y dyuodyat no chynt. Y dyd hwnnw a drelwys trwy digrifwch allewenyd. Ac eisted ac ymdidan ae wreic ac aewyrda. Aphan vu amserach kymryt hun no chyuedach y gyscu ydeuthant. Y wely agyrchwys y brenhin ae wreic aaeth attaw. Kyntaf y gwnaeth ef ymdidan aewreic. ac ymyrru ardigrifwch serchawl a charyat arnei. Ahynny nysgordyfynassei hi yr ysblwydyn. a hynny a-vedylywys hi. Oi aduw heb hi pa amgen vedwl yssyd yndaw ef heno noc aryuu ysblwyddyn y heno. Amedylyaw awnaeth yn hir. Agwedy y medwl hwnnw dyhunaw a wnaeth ef. apharabyl adywawt ef wrthi hi ar eil ar trydyd. Ac atteb nys kauas ef genthi hi yn hynny. Paachaws heb ynteu na dywedy di wrthyf i. Dywedaf wrthyt heb hi nadywedeis ysblwydyn y gymeint yny kyfryw le ahwnn. Paham heb ef. ysglut a beth ydymdidanyssam ni. Meuyl im heb hi yr ysblwydyn y neithwyr or pan elem yn yblic yr dillat gwely na digrifwch nac ymdidan nac ymchoelyt o honat dy wyneb attafi ynchwaethach auei vwy no hynn or bu y rom ni. Ac yna y medylywys ef. Oia arglwyd duw heb ef kadarn avugwr y gedymdeithas adiffleis a geueis i yngedymdeith. Ac yna y dywawt ef wrth y wreic. arglwydes

heb ef na chabladi viui. Y rofi aduw heb ynteu ny chysgeis ynneu ygyt athitheu yr ysblwydyn y neithwyr. ac ni orwedeis. Ac yna mynegi y holl gyfaranc awnaeth idi. Y duw y dygaf vyngkyffes heb hitheu. gauael gadarn ageueist ar gedymdeith ynherwyd ymlad aphrouedigaeth y gorff achadw kywirdeb wrthyt titheu. Arglwydes heb ef sef ar ymedwl hwnnw ydoedwn ynheu. tradeweis wrthyt ti. diryued oed hynny heb hitheu. Ynteu pwyll pendeuic dyued adoeth ygyuoeth ac ywlat. adechreu amouyn agwyrda ywlat beth uuasei y arglwydiaeth ef arnadunt hwy y vlwydyn honno. y wrth ryuuassei kynno hynny. Arglwyd heb wy ny bu gystal dywybot. ny buost gyn hegaret gwas ditheu. ny bu gynhawsset gennyt titheu treiliaw dy da. ny buwell dy dosparth eiryoet nor ulwydyn honn. y rofi aduw heb ynteu ysiawn abeth yw ychwi diolwch yr gwr avu ygyt achwi. allyma ygyfranc ual y bu ae datkanu oll o bwyll udunt. Ie arglwyd heb wy diolwch y duw kaffel o honat ygedymdeithas honno. ararglwydiaeth agawssam ninheu. y vlwydyn honno nys attygy y gennym otgwun. nac attygaf yrofy aduw heb ynteu bwyll. ac o hynny allan dechreu kadarnhau ked-ymdeithas yryngtunt. ac anuon obop un y gilyd meirch a milgwn a hebogeu. aphob kyfryw dlws or a debygei pob vn digrifhau medwl ygilyd

ohonaw. Ac o achaws y drigyant ef y vlwydyn honnno yn annwuyn. agwledychu o honaw yno mor lwydyannus adwyn ydwy deyrnas yn un dyd drwy ydewred ef ae vilwryaeth ydiffygywys y enw ef ar pwyll pendeuic dyuet. Ac ygelwyt pwyll penn annwuyn ohynny allan. A threigylgweith ydoed yn arberth pryflys idaw agwled darparedic idaw ac y niueroed mawr owyr ygyt ac ef. A gwedy y bwyta kyntaf kyuodi y osymdeith aoruc pwyll. achyrchu penn gorsed aoed uchlaw yllys aelwit gorsed arberth. Arglwyd heb un orllys kynnedyf yr orsed yw padyledawc bynnac aeistedo arnei nat a odyno heb vn or deupeth. ae kymriw ae archolleu neu ynteu awelei ryuedawt. Nyt oes arnafi ovyn kael kymriw neu archolleu ymplith hynn o niuer. Ryuedawt hagen da oed gennyf pei asgwelwn. mi aaf yr orsed y eisted. Eisted awnaeth ar yr orsed. ac ual y bydant yn eisted wynt awelynt gwreic ar uarch canwelw mawr aruchel. agwisc eurit lathreit ymdanei yndyuot arhyt y brifford agerdei or orsed. Kerdet araf gwastat oed gan ymarch ar uryt y neb ai gwelei. Ac yn dyuot yn ogyfuuch ar orsed. Hawyr heb y pwyll aoes ohonawch chwi aadnapo y uarchoges racco. Nac oes arglwyd heb wynt. Aet un heb ynteu ynyherbyn. ywybot pwy vo. vn a gyuodes yuynd. a phan doeth ynyherbyn yr fford. neut athoed hi

heibaw. Y hymlit awnaeth ual y gallei gyntaf o pedestric. Aphei vwyhaf vei y vrys ef. pellaf vydei hitheu y wrthaw ef. Aphanwelas nathygyei idaw y hymlit. ymchoelut aoruc att pwyll a dywedut wrthaw. Arglwyd heb ef nythyckya y pedestyr yny byt y ymlit hi. Ie heb ynteu pwyll dos dos yr llys achymer y march kyntaf awelych ados ragot yny hol. Y march agymerth ac racdaw y daeth. y maistir gwastat agauas. ac ef adangosses yr ysparduneu yr march. A phei vwyhaf y lladei ef ymarch. pellaf vydei hitheu y wrthaw ef. Yr vn gerdet adechreuassei hitheu ydoed arnaw. y varch ef aballwys. aphan wybu ef ar y varch ballu y pedrestric. ymchoelut hyt y lle ydoed pwyll awnaeth. Arglwyd heb ef ny thyckya y neb ymlit yr unbennes racko. Ny wydwn i varch gynt yny kyuoeth no hwnn. ac ny thygyei ymi yhymlit hi. Ie heb y pwyll y mae yno ryw ystyr hut. awn parth arllys. Yrllys ydoethant. athreilaw ydyd hwnnw awnaethant. Athrannoeth kyuodi y uynyd awnaethant athreilaw hwnnw ynyoed amser mynet y vwyta. Agwedy y bwyta kyntaf. Ie heb ynteu bwyll ni awn yr vn niuer y buam doe y penn yr orsed. A thydi heb ef wrth vn oe uackwyeit. dwc gennyt y march kyntaf awypych yny maes. a hynny awnaeth y mackwy. Yr orsed a gyrchassant ar march

gantunt. Ac ual y bydynt yn eisted wynt awelynt y wreic ar yr un march. ar vn wisc ymdanei yndyuot yr vnfford. llyma heb y pwyll ymarchoges doe. Byd barawt was heb ef y wybot pwy yw hi. arglwyd heb ef mi a wnaf hynny yn llawen. Ar hynny y uarchoges adoeth gyuerbyn ac wynt. Sef aoruc y mackwy yna ysgynnu ar ymarch. Achynndaruot idaw ymgyweiryaw yny gyfrwy. neur ry adoed hi heibyaw. a chynnwll y ryngtunt. Amgen brys gerdet nyt oed genthi hi nor dyd gynt. ynteu agymerth rygig y gan y uarch. ac ef adebygei yr arauet y kerdei y uarch. yr ymordiwedei a hi. a hynny ny thygyei idaw. Illwng y uarch aoruc wrth avwyneu. nyt oed ef nes idi yna no chyn bei ar y gam. Aphei vwyhaf y lladei ef y varch. pellaf vydei hitheu ywrthaw ef. y cherdet hitheu nyt oed uwy no chynt. Kanywelas ef tygyaw idaw y hymlit ymchoelut awnaeth hyt ylle ydoed pwyll. Arglwyd heb ef nyt oes allu gan y march amgen noc y weleist ti. Mi aweleis heb ynteu ny thykya y neb y herlit hi. Ac yrofi aduw heb ef yd oed neges idi wrthrei or maes hwnn. peigattei wrthpwyll idi ydywedut. a ni awnparth arllys. Yrllys ydoethant athreulaw y nos honno awnaethant. drwy gerdeu achyuedach ual ybu lonyd gantunt. A thrannoeth dyvyru ydyd

awnaethant yny oed amser mynet yuwyta. Aphandaruu udunt y bwyt pwyll adywawt. Mae yr niuer y buam ni doe ac echdoe ympenn yrorsed. llyma arglwyd heb wynteu. awn heb ef yr orsed y eisted a thitheu heb ef wrth was y uarch kyfrwya vy march ynda adabre ac ef yrfford. adwg vy yspardunẹu gennyt. ygwas awnaeth hynny. Dyuot yr orsed a orugant yeisted. nybuant hayach oenkyt yno ynywelynt y uarchoges yndyuot yr unfford. ac yn vn ansawd ac ynvngerdet. Hawas heb pwyll mi awelaf y uarchoges yndyuot. moes vymarch. Ac nyt kynt ydyskynn ef ar y uarch noc yd a hitheu hebdaw ef. Troi yny hol aoruc ef. a gadael y uarch drythyll llamsachus y gerdet. Ac ef a debygei ar yr eil cam neu ar y trydyd ygordiwedei. nyt oed nes hagen no chynt. y uarch agymhellawd orkerdet mwyhaf aoed gantaw. A gwelet a wnaeth nathygyei idaw y hymlit. yna y dywat pwyll. A vorwyn heb ef yr mwyn y gwr mwyhaf agery arho vi. Arhoaf ynllawen heb hi ac oed llessach yr march. pei assarchut yr meittyn. Seuyll ac arhos aoruc y uorwyn. agwaret y rann adylyei vot am y hwyneb owisc y phenn. ac attal y golwc arnaw adechreu ymdidan ac ef. Arglwydes heb ef pandoy di apha gerdet yssyd arnat. kerdet wrth vy negesseu

heb hi ada yw gennyf dywelet ti. grasaw wrthit y gennyfi heb ef. Ac yna medylyaw awnaeth bot yndiuwyn ganthaw pryt awelsei eiryoet ovorwyn a gwreic y wrth y phryt hi. Arglwydes heb ef adywedy di ymi dim oth negesseu. Dywedaf y rof aduw heb hi. Pennaf neges iui yuu keisaw dywelet ti. llyna heb y pwyll y neges oreu gennyfi dydyuot ti idi. ac adywedy di ymi pwy wyt. Dywedaf arglwyd heb hi. Rhiannon uerch heueyd hen wyfi amrodi ywr omhanvod ydydys. Ac nymynneis inheu ungwr. A hynny oth garyat ti. Ac nys mynnaf ettwa. onyt ti amgwrthyt. Ac y wybot dy atteb di am hynny ydeuthum i. Rofi aduw heb ynteu bwyll. llyna vy atteb i ytti. pei caffwn dewis arholl wraged a morwynyon y byt. mae ti adewisswn. Ie heb hitheu. os hynny avyuny kyn uy rodi y wr arall gwna oet ami. Goreu yw gennyfi heb y pwyll bo kyntaf. ac yny lle ymynnych di gwna yr oet. gwnaf arglwyd heb hi. blwydyn y heno yn llys heueyd mi abaraf bot gwled darparedic yn barawt erbyn dydyuot. Yn llawen heb ynteu a minheu a vydaf yn yr oet hwnnw. Arglwyd heb hi tric yn iach achoffa gyweiraw dy edewit. Ac ymeith ydaf fi. agwahanu awnaethant. achyrchu a wnaeth ef parth aeteulu ae niuer. Pa amouyn bynnac avei ganthunt wy ywrth y uorwyn y chwedleu

ereill y trossei ynteu. Odyna treilaw y vlwydyn hyt yr amser awnaethant. ac ymgweiraw ar y ganuet marchawc. amynet y rygtaw a llys eueyd hen. Ac ef adoeth yr llys allawen uuwyt wrthaw. adygyuor allewenyd ac arlwy mawr aoed yny erbyn. A holl uaranned y llys wrth y gyghor ef y treulwyt. Kyweiryaw y neuad awnaethpwyt ac yrbordeu ydaethant. Sef ual ydeistedyssant heueyd hen arneilllaw pwyll. Ariannon or parth arall idaw. Yam hynny pawb ualybei yenryded. Bwyta achyuedach ac ymdidan awnaethant. Ac ar dechreu kyuedach gwedy y bwyt wynt awelynt yndyuot y mywn. gwas gwineu mawr teyrneyd. a gwisc o pali ymdanaw. aphandoeth y gynted y neuad. kyuarch gwell aoruc y pwyll ae ged-ymdeithon. Grassaf duw wrthyt eneit heb y pwyll ados y eisted. Nac ef heb ef eirchat wyf am neges awnaf. gwna yn llawen heb y pwyll. Arglwyd heb ef wrthyt ti y mae vyneges i ac y erchi itt y dodwyf. Paarch bynnac aerchych di ymi hyt ygallwyf y gaffel itti y byd. Och heb y riannon paham yrody di atteb uelly. neus rodes uelly arglwydes yggwyd gwyrda heb y mackwy. Eneit heb y pwyll beth yw dy arch di. Y wreic vwyaf agaraf ydwyt yn kyscu heno genthi. Ac y herchi hi ararlwy ar darmerth yssyd yman y dodwyfi. Kynhewi aoruc pwyll

kan y bu atteb arodassei. Taw hyt y mynnych heb y riannon. ny bu muscrellach gwr ar y synnwyr ehun noc ryuuost ti. arglwydes heb ef nywydwn i pwy oed ef. llyna y gwr ymynnassit uy rodi i idaw omhanuod heb hi. gwawl uab clut gwr tormynnawc kyuoethawc. A chanderw itt dywedut ygeir adywedeist dyro vi idaw rac aglott itt. Arglwydes heb ef ny wn i paryw atteb yw hwnnw. ny allaf i arnaf adywedydi vyth. Dyro di vi idaw ef hebhi ami awnaf nachaffo ef viui vyth. Pa ffuryf vyd hynny heb y pwyll. mi arodaf yth law got vechan heb hi achadw honno ynda. Ac ef aeirch ywled ararlwy ar darmerth. ac nit oes yth uedyant ti hynny. amiui arodaf y wled yr niueroed ar teulu heb hi. A hwnnw uyd dy atteb am hynny. Amdanaf ynneu heb hi mi awnaf oet ac ef vlwydyn y heno y gyscu gennyf. ac ympenn y vlwydyn heb hi bid ditheu ar got honn gennyt ar dy ganuet marchawc yny berllan uchot. A phan uo ef ar ganawl y digrifwch ae gyuedach. dyret titheu dy hun y mwyn adillat reudus ymdanat ar got yth law heb hi. Ac nac arch dim namyn lloneit y got o vwyt. aminneu abaraf heb hi pei dottit yssyd yny seith cantref hynn o vwyt allynnyndi. na bo llawnach no chynt. A gwedy byryer llawer yndi ef aovyn itt avyd llawndy got ti byth. Dywet titheu navyd ony chyvyt

dylyedawc trachyuoethawc agwascu ae deutroet y bwyt yny got. adwedut digawn adodet yman. aminneu abaraf idaw ef vynet y seghi y bwyt yny got. Aphanel ef tro ditheu y got yny el ef dros y penn yny got. ac yna llad glwm ar garreyeu y got. abit corn canu da amdyvynwgyl. Aphan vo ef ynrwymedic yny got. dot titheu lef ar dy gorn. abit hynny yn arwyd yrot athuarchogyon. Pan glywhont llef dy gorn disgynnent wynteu ambenn y llys. Arglwyd heb y gwawl madws oed ymi kaffel atteb am aercheis. kymeint ac aercheist heb y pwyll or auo ym medyant i ti ae-keffy. Eneit heb hitheu riannon am y wled ar darpar yssyd yma. hwnnw arodeis i ywyr dyuet ar teulu arniueroed yssyd yma. hwnnw nyt adaw-afi yrodi y neb. blwydyn y heno y byd gwled darparedic yny llys hwnn y titheu eneit y gyscu gennyf ynheu. Gwawl agerdawd ryngthaw ae gyuoeth. Pwyll ynteu adoeth ydyuet. Ar vlwy-dyn honno adreulwys pawb ohonunt hyt oet ywled oed ynllys eueyd hen. Gwawl uab clut adoeth parth ar wled aoed darparedic idaw. a chyrchu y llys awnaeth. a llawen uuwyt wrthaw. Pwyll ynteu penn annwuyn a doeth yr berllan ar y ganuet marchawc ual y gorchymynnassei rian-non idaw. argot gantaw. Gwiscaw bratteu trym-yon amdanaw awnaeth pwyll alloppaneu mawr

am ytraet. Aphan wybu ybot ar dechreu kyuedach wedy bwyta. dyuot racdaw yr neuad. Agwedy y dyuot y gynted y neuad. kyfuarch gwell awnaeth ywawl uab clut. ae gedymdeithon owyr agwraged. duw arodo da ytt heb ygwawl agraessaw duw wrthyt. arglwyd heb ynteu duw a dalo itt. negessawl wyf wrthyt. Graessaw wrth dy neges heb ef ac os arch gyfuartal aerchy ymi yn llawen ti aekeffy. Kyfuartal heb ynteu nyt archaf onyt rac eisseu. Sef arch aarchaf lloneit y got uechan awely di ovwyt. Arch didraha yw honno heb ef athi aekeffy yn llawen. Dygwchvwyt idaw ef. Riuedi mawr o swydwyr agyuodassant y uynyd. a dechreu llenwi y got. Ac yr auyrit yndi ny bydei lawnach no chynt. Eneit heb y gwawl avyd llawn dy got ti vyth. Nauyd yrof aduw heb ynteu yr adotter yndi vyth. ony chyuyt dylyedawc tir aday-ar achyuoeth asenghi ae deu troet y bwyt yny got. adywedut digawn adodet yma. agennat heb y riannon kyuot y uynyd ar vyrr wrth wawl uab clut. Kyuodaf yn llawen heb ef. achyuodi y uynyd aoruc adodi y deutroet yny got. athroi o bwyll y got yny vyd gwawl dros y benn yny got. Acyngyflym kaeu y got a llad clwm ar y carreyeu. adodi llef ar y gorn. Ac ar hynny llyma y teulu am penn y llys. Ac yna kymryt pawb or niuer adoeth ygyt a gwawl. aedodi yny garchar ehun

A bwrw y bratteu ar lloppaneu ar yspeil didestyl y amdanaw aoruc pwyll. Ac ual y delei bob un oe niuer ynteu y mywn y trawei dyrnawt ar y got. Ac y gouynnei beth yssyd yman. Broch medynt wynteu. Sef kyfryw chware awneynt. taraw awnaei bopun dyrnawt arygot. ae aedroet ae athrossawl. ac uelly gware ar got awnaethant. Pawb ualydelei aovynnei pa chware a wnewch chwi uelly. Gware broch y gcot medynt wynteu. ac yna gyntaf y gwarywyt broch ygcot. Arglwyd heb y gwr or got peigwrandawut uiui nyt oed dihenyd arnaf vyllad ymywn cot. Arglwyd heb eueyd hen gwir adyweit. Iawn yw itt y warandaw nyt dihenyd arnaw hynny. Ie heb y pwyll mi awnaf dygyghor di amdanaw ef. llyma dy gyghor di heb y riannon yna. ydwyt ynylle y perthyn arnat llonydu eircheit acherdoryon. gat yno ef y rodi y bawp drossot heb hi. a chymer gedernit y ganthaw nabo, amovyn nadial vyth amdanaw. a digawn yw hynny o gosp arnaw. Ef ageiff hynny yn llawen heb y gwr or got. aminneu aekymeraf yn llawen heb y pwyll gan gynghor eueyd ariannon. kynghor yw hynny y gennym ni heb wynt. Y gymryt awnaf heb y pwyll keis veichev drossot. Ni avydwn drostaw heb eueyd. ynyvo ryd ywyr yvynet drostaw. ac arhynny ygollygwyd ef or got ac y rydhawyt y oreugwyr. Gouyn weithon

ywawwl veicheu heb eueyd. ni aatwaenwn y neb a dylyer ykymryt y gantaw. Riuaw y meicheu awnaeth eueyd. llunnya dy hun heb ygwawl dy amot. Digawn yw gennyfi heb y pwyll ual y llunyawd riannon. Y meicheu aaethar yr amot hwnnw. Ie Arglwyd heb ygwawl briwedic wyf i a chymriw mawr a geueis. Ac enneint yssyd reit ymi. ac ymeith ydaf gandy gennyat ti. Ami aatawaf wyrda drosof yma yatteb y bawp or ath ovyño di. Yn llawen heb y pwyll. agwna ditheu hynny. Gwawl aaeth parth ae gyuoeth. Yneuad ynteu agyweirwyt y pwyll aeniuer. ac y niuer y llys y am hynny. Ac yr bordeu ydaethant y eisted. ac ual ydeistedyssant vlwydyn or nos honno. yd eistedwys pawb ynos honno. Bwyta a chyuedach awnaethant. Ac amser adoeth y vynet y gyscu. Ac yr ystauell ydaeth pwyll ariannon. athreulaw y nos honno drwy digrifwch a llonydwch a wnaethant. Athrannoeth ynieuenctit ydyd. arglwyd heb y riannon kyuot y uynyd. adechreu lonydu y kerdoryon. Ac na omed neb hediw or a vynno da. Hynny awnaf i ynllawen heb y pwyll a hediw apheunyd trabarhao y wled honn. Ef agyuodes pwyll y vynyd apheri dodi gostec y erchi y holl eircheit acherdoryon dangos. amenegi udunt y llonydit pawb o honnunt wrth yuod aevympwy. ahynny awnaethpwyt. Y wled honno adreulwyt. ac ni omedwyt

neb trabarhaawd. A phandaruu y wled. arglwyd heb y pwyll wrth eueyd mi agychwynnaf gan dygenyat parth adyuet auory. Ie heb eueyd duw arwydhao ragot. a gwna oet achyfnot y del riannon ythol. Y rofi aduw heb ynteu bwyll ygyt y kerdwn odyma. Ae uelly ymynny di arglwyd heb yr eueyd. velly y rof aduw heb y pwyll. wynt a gerdassant trannoeth parth adyuet. allys arberth agyrchassant agwled darparedic aoed yno udunt. Dygyuor ywlat arkyuoeth adoeth attunt or gwyr goreu argwraged goreu. ohynny nyt etewis riannon neb heb rodi rod ennwawc idaw. aeogae. ae ovodrwy. ae o vaen gwerthuawr. Gwledychu ywlat awnaethant yn llwydyannus. y vlwydyn honno. ar eil. Ac yn y dryded vlwydyn y dechreuis gwyr ywlat dala trymuryt yndunt owelet gwr kymeint agerynt ae harglwyd. ac eubrawtuaeth yn dietiued ae dyuynnu attynt a wnaethant. Sef lle ydoethant ygyt. i bresseleu yn dyuet. Arglwyd heb wynt ni awdam nabydy gyuoet ti arei owyr y wlat honn. ac ynnouyn ni yw nabyd itt etiued or wreic yssyd gyt athi. Ac wrth hynny kymer wreic arall y bo etiued itt ohonei. nyt byth heb wynt y perhey di achyt kerychdi vott velly nis diodefwn y gennyt. Ie heb y pwyll nyt hir ettwa ydym ygyt allawer damwein edigawn bot. Oetwch ami hynn hyt ympenn y vlwydyn. A blwydyn yr amser

hwnn ni awnawn yr oet y dyuot ygyt. ac wrth ych kynghor y bydaf. yr oet awnaethant. Kynn pen cwbyl or oet mab aanet idaw ef. ac yn arberth y ganet. Ar nos y ganet y ducpwyt gwraged y wylat y mab ae uam. Sef awnaeth y gwraged kyscu amam y mab riannon. Sef riuedi o wraged a ducpwyt yr ystauell chwech wraged. Gwylat awnaethant wynteu dalym or nos. Ac yn hyn̄y eissoes kynn hanner nos kyscu a wnaeth pawb ohonunt. a thu ar pylgein deffroi. aphandeffroassant edrych aorugant y lle y dodyssant y mab. ac nit oed dim o honaw yno. Och heb yr un or gwraged neur golles y mab. Ie heb arall bychan adial oed anllosci ni. neu andihenydyaw am y mab. Aoes heb un or gwraged kyghor orbyt am hynn. Oes heb arall mi awn gyghor da. Beth yw hynny heb wy. Gellast yssyd yman heb hi a chynawon genthi. lladwn rei or kenawon ac irwn y hwyneb hitheu riannon argwaet. ae dwylaw. a byrwn yr esgyrn gery bronn. athaerwn arnei ehun diuetha y mab. Ac nybyd antaered ni an whech wrthi hi ehunan. ac ar y kyghor hwnnw y trigyassant. Parth ardyd riannon adeffroes ac adywawt. awraged heb hi mae y mab. Arglwydes heb wy na ouyn di yni y mab nyt oes o honam ni namyn cleisseu adyrnodeu yn ymdaraw a thi adiamheu yw gennym na welsam eiryoet vilwryaeth yn vnwreic kymeint

ac ynot ti, ac ny thygyawd yni ymdaraw athi. neur diffetheeist dy hun dy uab. ac na hawl ef ynny. A drueni heb y riannon yr yr arglwyd duw a wyr pobpeth. na yrrwch geu arnafi. Duw a wyr pob peth awyr bot yn eu hynny. Ac os ovynn yssyd arnawch chwi. ymkyffes y duw mi achdifferaf. Dioer heb wy ny adwn ni drwc arnom ny hunein yr dyn yny byt. Adrueni heb hitheu ny cheffwch un drwc yr dywedut y wirioned. Yr adywettei hi yndec ae yn druan ny chaffei namyn yr un atteb gan y gwraged. Pwyll penn annwuyn ar hynny agyuodes ar teulu ar niueroed. achelu y damwein hwnnw ny allwyt. yr wlat ydaeth y chwedyl aphawb or gwyrda ae kigleu. argwyrda adoethant ygyt ywneuthur att bwyll. y erchi idaw ysgar aewreic amgyflafan mor anwedus ac awnaethoed. Sef atteb arodes pwyll. nyt oed achaws gantunt hwy y erchi ymi ysgar am gwreic. namyn am na bydei blant idi. Plant awn i y uot idi hi. ac nyt ysgaraf a hi. Or gwnaeth hitheu gam kymeryt y phenyt amdanaw. Hitheu riannon a dyuynnwys attei athrawon adoethion. Agwedy bot yndegach genthi kymryt y phenyt noc ymdaeru ar gwraged. y phenyt agymerth. Sef penyt adodet arnei bot yny llys honno yn arberth hyt ympenn y seith mlyned. ac ysgynuaen aoed odieuthyr y porth. eisted

o honei geyrllaw hwnnw beunyd. adywedut y bawp or adelei or adebyckei nas gwypei y gyfranc honno oll. ac or a attei idi y dwyn. kynnic y westei. aphellennic ydwyn ar y cheuyn yr llys. adamwein y gadei yr un y dwyn. ac uelly treulaw talym or vlwdyn awnaeth. Ac ynyr amser hwnnw ydoed yn Arglwyd ar Went is coet teirnyon twryf vliant. Ar gwr goreu yny byt oed. ac yny ty ydoed cassec. ac nyt oed yny teyrnas na march. na chassec degach no hi. aphob nos calan mei y moei. Ac ny wybydei neb ungeir y wrth yhebawl. Sef awnaeth teirnon ymdidan nossweith ae wreic. Hawreic heb ef llibin yd yni bop blwydyn yn cadw eppil ynkassec heb gaffel yr vn o honynt. Beth aellir wrth hynny heb hi. Dial duw arnaf heb ef. nos galanmei yw heno ony wybydaf i padileith yssyd yn dwyn yr ebolyon. Peri dodi y gassec ymywn ty awnaeth. agwiscaw arueu ymdanaw aoruc ynteu. adechreu gwylat ynos. ac ualybyd dechreu nos. moi y gassec ar ebawl mawr telediw. ac ynseuyll yny lle. Sef awnaeth teirnō kyuodi ac edrych ar praffter yr ebawl. ac ual ybyd uelly. ef aglywei twryf mawr. ac yn ol y twryf llyma grauanc trwy ffenestyr aryty. ac yn ymauael ar ebawl geir y vwng. Sef awnaeth ynteu teirnon tynnu cledyf atharaw y vreich o not yr elin ymeith. Ac yny byd hynny

or vreich ar ebawl gantaw ef y mywn. ac arhynny twryf adisgyr agigleu ygyt. agori y drws aoruc ef adwyn ruthur yn ol y twryf. ny welei ef y twryf rac tywyllet y nos. ruthur aduc yny ol ae ymlit. a dyuot cof idaw adaw ydrws yn agoret. Ac ymchoelut awnaeth. ac wrth y drws llyma vab bychan yny gorn gwedy troi llen opali ynygylch. Kymryt y mab awnaeth attaw. a llyma y mab yngryf ynyr oet oed arnaw. Dodi caeat ar y drws awnaeth achyrchu yr ystauell ydoed ywreic yndi. Arglwydes heb ef ae kyscu ydwyt ti. Nac ef arglwyd heb hi. mi agysceis aphan doeth-ost ti y mywn mi a deffroeis. Y mae yma vab itt heb ef os mynny yr hwnn ny bu it eiryoet. Arglwyd heb hi pagyfranc uu hynny. llyma oll heb y teirnon amenegi y dadyl oll. Ie arglwyd heb hi paryw wisc yssyd am y mab. llenn obali heb ynteu. mab y dynyon mwyn yw heb hi. arglwyd heb hi digrifwch a didanwch oed gennyfi bei mynnvt ti. mi adygwn wraged yn vn ami. ac a dywedwn vymot ynveichawc. miui aduunaf athi yn llawen heb ef am hynny. ac uelly y gwnaeth-pwyt. Peri awnaethant bedydyaw y mab or bedyd awneit yna. Sef enw adodet arnaw gwri wallt euryn. Yr hyn aoed ar y benn owallt kynvelynet oed ar eur. Meithryn y mab awnaethpwyt. yny llys yny oed vlwyd. achynn y vlwyd yd oed ynker-

det yn gryf. a breiscach oed no mab teirblwyd avei vawr y dwf ae ueint. Ar eil vlwydyn y magwyt y mab. Achynureisget oed a mab chweblwyd. achyn penn y pedwyred vlwydyn ydoed yn ymoprau agweisson y meirch am y adu oe dwyn yr dwfyr. Arglwyd heb y wreic wrth teirnon mae yr ebawl adiffereist di ynos y keueist y mab. mi ae gorchmmynneis y weisson y meirch heb ef. ac aercheis synnyaw wrthaw. Ponyt oed da itti arglwyd heb hi peri yhywedu ae rodi yr mab. kanys y nos y keueist y mab y ganet yr ebawl ac y differeist. Nyt afi ynerbyn hynny heb y teirnon. mi aadaf itti y rodi idaw. Arglwyd heb hi duw a dalo it minneu ae rodaf idaw. Yna y rodet y march yr mab. ac y deuth hi att y gwastrodyon ac att weisson y meirch y orchymun. synnyeit ar y march. ae uot yn hywed erbyn pan elei y mab y uarchogaeth achwedyl wrthaw. Ymysc hynny wynt aglwysont chwedyldyaeth y wrth riannō ac am y phoen. Sef awnaeth teirnon twryf uliant o achaws y douot a gawssei ymwrandaw am y chwedyl ac ymouyn ynlut amdanaw. yny gigleu gan lawer oluossogrwyd or adeulei yr llys mynychukwynaw truanet damwein riannon ae phoen. Sef awnaeth teirnon ynteu medylyaw amhynny. ac edrych ar y mab yn graff. a chael yny uedwl yn herwyd gweledigaeth na rywelsei eiryoet mab athat

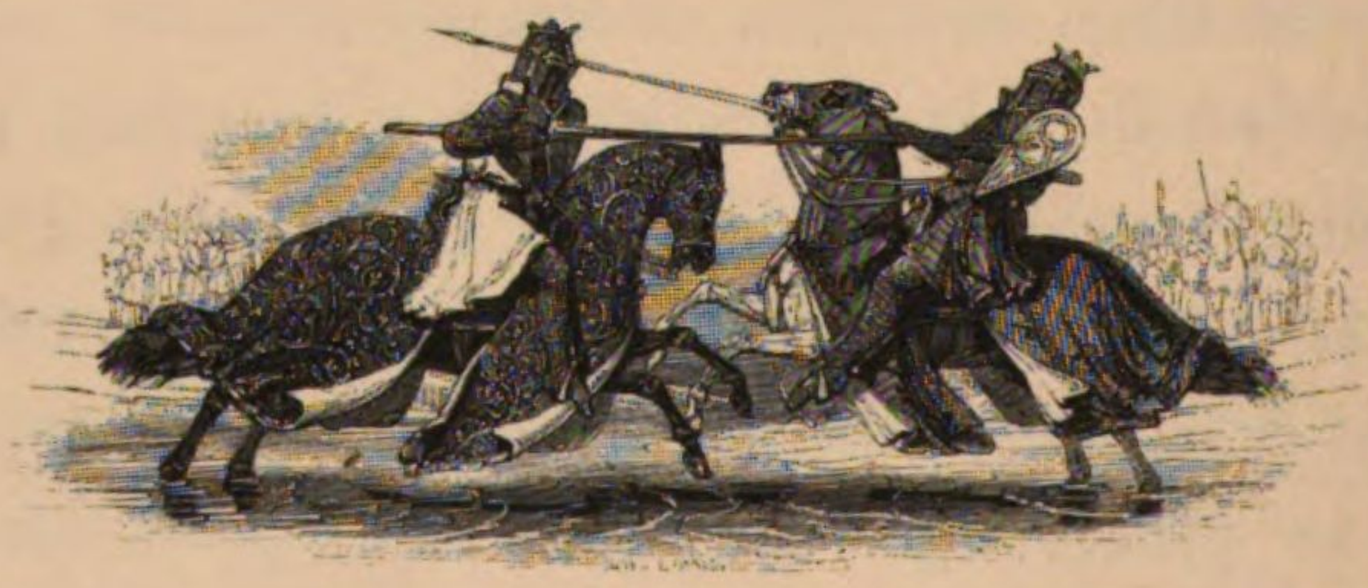
kyndebycket armab y pwyll penn annwn. ansawd pwyll hyspys oed gantaw. Kanys gwr uuassei idaw kyn no hynny. ac yn ol hynny goueileint a adelis yndaw. o gamhet idaw attal ymab gantaw ac ef yngwybot y vot yn vab y wr arall. Aphan gauas gyntaf oysgaualwch ar y wreic. ef a uenegis idi hi nat oed iawn udunt hwy attal ymab gantunt agadu poen kymeint ac aoed ar wreicda kystal a riannon or achaws hwnnw. ar mab yn vab y pwyll. pennannwn. a hitheu wreic teirnon a gytsynnywys ar anuon y mab y pwyll. A thripheth arglwyd heb hi agaffwn ni o hynny. Diolwch ac alwisseu o ellwng riannon or poen y mae yndaw. adiolwch gan pwyll am ueithryn ymab ae eturyt idaw. ar trydyd peth os gwr mwyn vyd ymab. mab maeth ynni vyd agoreu a allo vyth awna ynni. Ac ar y kynghor hwnnw y trigyassant. Ac ny bu hwy gantunt no thrannoeth ymgyweiryaw aoruc teirnon ar y drydyd marchawc. ar mab yn pedweryd gytt ac wynt ar y march arodassei deirnon idaw. A cherdet parth ac arberth awnaethant. Ac nybuhir y buant yny doethant y arberth. Pandoethant parth ar llys wynt awelynt riannon yn eisted yn ymyl yr ysgynuaen. Pan doethant ar ogyfuch a hi. A vnbenn heb hi nac ewch bellach hynny mi adygaf bob un o honawch hyt y llys. A hynny yw

vympenyt amlad ohonaf vyhun vy mab. ae diuetha. a wreicda heb y teirnon ny thebygafi y vn o hynn vynet ar dy geuyn di. aet ae mynno heb y mab nyt afi. Dioer eneit heb y teirnon nyt awn ninheu. Y llys a gyrchassant. adiruawr lewenyd auu yny herbyn. Ac yndechreu treulaw gwled yd oedit ynyllys. ynteu pwyll oed yn dyuot o gylchaw dyuet. Yr neuad y daethant ac y ymolchi. allawen vu pwyll wrth teirnon. ac y eisted y daethant. Sef ual yd eistedyssant. Teirnon y rwng pwyll a riannon. a deugedymdeith teirnon uchlaw pwyll ar mab y ryngtunt. Gwedy daruot bwytta ar dechreu kyuedach ymdidan awnaethant. Sef ymdidan vu gan teirnon. menegi y holl gyfranc am y gassec ac am y mab. ac megys y buassei y mab ar y hardelw hwy teirnon ae wreic ac y magyssynt. Ac weldy yna dy uab arglwydes heb y teirnon. aphwy bynnac adywat geu arnat cam awaeth. a minneu pan gigleu y gouut aoed arnat. trwm uu gennyf a doluryaw awneuthum. Ac ny thebygaf or niuer hwn oll neb nyt adnappo vot y mab yn uab pwyll heb y teirnon. Nyt oes neb heb y pawb ny bo diheu gantaw hynny. Yrofi aduw heb y riannon oed escor vympryder ymi pei gwir hynny. Arglwydes heb y pendarandyuet da yd ennweist dy uab pryderi. agoreu y gweda arnaw pryderi uab pwyll penn annwn. Edrychwch

heb y riannon na bo goreu y gwedo arnaw y enw ehun. Mae yr enw heb y penndaran dyuet. gwri wallt euryn adodyssom ni arnaw ef. Pryderi heb y penndaran uyd y enw ef. Yawnhaf yw hwnnw heb y pwyll. kymryt enw ymab y wrth y geir adywat y uam. pangauas llawenchwedyl. y wrthaw. ac ar hynny y trigywyt. Teirnon heb y pwyll duw o dalo it ueithryn y mab hwnn hyt yr awr honn. A iawn yw idaw ynteu or byd gwr mwyn y dalu itti. Arglwyd heb y teirnon y wreic ae magwys ef nyt oes yny byt dyn vwy y galar no hi yny ol. Iawn yw idaw coffau ymi ac yr wreic honno awnaethom yrdaw. Yrofi aduw heb y pwyll traparhawyfi mi ath gynhalyaf athi ath gyuoeth. tra allwyf kynnal ymeu vy hun. Os ynteu avyd iawnach yw idaw dy gynnal noc ymi. Ac os-kyghor gennyt ti hynny achan hynn owyrda. canys megeist ti evo hyt yr awr honn. ni aerodwn ar-uaeth att benndarā dyuet ohynn allan. A bydwch gedymdeithon chwitheu athatmaetheu idaw. Kyng-or iawn heb y pawb yw hwnnw. Ac yna y rodet y mab y penndaran dyuet ac ydymyrrwys gwyrda ywlat ygyt ac ef. Ac y kychwynnwys teirnon toryf vliant ae gedymdeithon y ryngtaw ae wlat ac ae gyuoeth gan garyat a llewenyd. Ac nyt aeth heb gynnic idaw y tlysseu teccaf ar meirch goreu ar cwn hoffaf. Ac ni mynnwys ef dim

Yno y triggassant wynteu ar eukyuoeth. ac y magwyt pryderi uab pwyll pennannwn ym amgeledus ual ydoed dylyet yny oed delediwaf gwas atheckaf achwplaf o bop camp da ac aoed yny deyrnas Velly y treulassant blwydyn ablwydyned yny y doeth terwyn ar hoedyl pwyll pennannwn ac y bu uarw. Ac ygwledychwys ynteu pryderi seith cantref dyuet yn llwydiannus garedic gan y gyuoeth a chan pawb yny gylch. Ac ynol hynny y kyñydwys tri chantref ystrattywi. aphedwar cantref keredigyawn. ac y gelwir y rei hynny seith gantref seissyllwch. Ac ar y kynnyd hwnnw y bu ef pryderi uab pwyll penn annwn yny doeth yny vryt wreicka. Sef gwreic avynnawd kicua verch wynn gohoyw uab gloyw wlallt lydan. uab casnar wledic. o dylyedogyon yr ynys honn.

Ac velly y teruyna y geing hon or mabynogyon.



# PWYLL PRINCE OF DYVED.

Pwyll, prince of Dyved, was lord of the seven Cantrevs of Dyved; and once upon a time he was at Narberth his chief palace, and he was minded to go and hunt, and the part of his dominions in which it pleased him to hunt was Glyn Cuch. So he set forth from Narberth that night, and went as far as Llwyn Diarwyd. And that night

he tarried there, and early on the morrow he rose and came to Glyn Cuch; when he let loose the dogs in the wood, and sounded the horn, and began the chace. And as he followed the dogs, he lost his companions; and whilst he listened to the hounds, he heard the cry of other hounds, a cry different from his own, and coming in the opposite direction.

And he beheld a glade in the wood forming a level plain, and as his dogs came to the edge of the glade, he saw a stag before the other dogs. And lo, as it reached the middle of the glade, the dogs that followed the stag overtook it, and brought it down. Then looked he at the colour of the dogs, staying not to look at the stag, and of all the hounds that he had seen in the world, he had never seen any that were like unto those. For their hair was of a brilliant shining white, and their ears were red; and as the whiteness of their bodies shone, so did the redness of their ears glisten. And he came towards the dogs, and drove away those that had brought down the stag, and set his own dogs upon it.

And as he was setting on his dogs, he saw a horseman coming towards him upon a large light grey steed, with a hunting horn about his neck,

and clad in garments of grey woollen in the fashion of a hunting garb. And the horseman drew near and spoke unto him thus. "Chieftain," said he, "I know who thou art, and I greet thee not.' "Peradventure," said Pwyll, "thou art of such dignity that thou shouldest not do so." "Verily," answered he, "it is not my dignity that prevents me." "What is it then, O chieftain?" asked he. "By Heaven, it is by reason of thine own ignorance and want of courtesy." "What discourtesy, Chieftain, hast thou seen in me?" "Greater discourtesy saw I never in man," said he, "than to drive away the dogs that were killing the stag, and to set upon it thine own. This was discourteous, and though I may not be revenged upon thee, yet I declare to Heaven that I will do thee more dishonour than the value of an hundred stags." "O chieftain," he replied, "if I have done ill I will redeem thy friendship." "How wilt thou redeem it?" "According as thy dignity may be, but I know not who thou art?" "A crowned King am I in the land whence I come." "Lord," said he, "may the day prosper with thee, and from what land comest thou?" "From Annwvyn," answered he; "Arawn, a King of Annwvyn, am I." "Lord," said he, "how may I gain thy friendship?" "After this manner mayest thou,"

he said, "There is a man whose dominions are opposite to mine, who is ever warring against me, and he is Havgan, a King of Annwvyn, and by ridding me of this oppression which thou canst easily do shalt thou gain my friendship." "Gladly will I do this," said he. "Show me how I may." "I will shew thee. Behold thus it is thou mayest. I will make firm friendship with thee; and this will I do, I will send thee to Annwvyn in my stead, and I will give thee the fairest lady thou didst ever behold, to be thy companion, and I will put my form and semblance upon thee, so that not a page of the chamber, nor an officer, nor any other man that has always followed me shall know that it is not I. And this shall be for the space of a year from to-morrow, and then will we meet in this place." "Yes," said he; "but when I shall have been there for the space of a year, by what means shall I discover him of whom thou speakest?" "One year from this night," he answered, "is the time fixed between him and me, that we should meet at the Ford; be thou there in my likeness, and with one stroke that thou givest him, he shall no longer live. And if he ask thee to give him another, give it not, how much soever he may entreat thee, for when I did so, he fought with me next day as well as ever

before." "Verily," said Pwyll, "what shall I do concerning my kingdom?" Said Arawn, "I will cause that no one in all thy dominions, neither man, nor woman, shall know that I am not thou, and I will go there in thy stead." "Gladly then," said Pwyll, "will I set forward." "Clear shall be thy path and nothing shall detain thee, until thou come into my dominions, and I myself will be thy guide!"

So he conducted him until he came in sight of the palace and its dwellings. "Behold," said he, "the Court and the kingdom in thy power. Enter the Court, there is no one there who will know thee, and when thou seest what service is done there, thou wilt know the customs of the Court."

So he went forward to the Court, and when he came there, he beheld sleeping rooms, and halls, and chambers, and the most beautiful buildings ever seen. And he went into the hall to disarray, and there came youths and pages and disarrayed him, and all as they entered saluted him. And two knights came and drew his hunting dress from about him, and clothed him in a vesture of silk and gold. And the hall was prepared, and behold he saw the household and the host enter in, and the host was the most comely and

the best equipped that he had ever seen. And with them came in likewise the Queen, who was the fairest woman that he ever yet beheld. And she had on a yellow robe of shining satin; and they washed and went to the table, and they sat, the Queen upon one side of him, and one who seemed to be an Earl on the other side.

And he began to speak with the Queen, and he thought from her speech, that she was the seemliest, and most noble lady of converse and of cheer that ever was. And they partook of meat, and drink, with songs, and with feasting; and of all the Courts upon the earth, behold this was the best supplied with food and drink, and vessels of gold, and royal jewels.

And the year he spent in hunting, and minstrelsy, and feasting, and diversions, and discourse with his companions, until the night that was fixed for the conflict. And when that night came, it was remembered even by those who lived in the farthest part of his dominions, and he went to the meeting, and the nobles of the kingdom with him. And when he came to the Ford, a knight arose and spake thus, "Lords," said he, "listen well.

It is between two Kings that this meeting is, and between them only. Each claimeth of the other his land and territory, and do all of you stand aside and leave the fight to be between them."

Thereupon the two Kings approached each other in the middle of the Ford, and encountered, and at the first thrust, the man who was in the stead of Arawn struck Havgan on the centre of the boss of his shield, so that it was cloven in twain, and his armour was broken, and Havgan himself was borne to the ground an arm's and a spear's length over the crupper of his horse, and he received a deadly blow. "O Chieftain," said Havgan, "what right hast thou to cause my death? I was not injuring thee in any thing, and I know not wherefore thou wouldest slay me. But for the love of Heaven, since thou hast begun to slay me, complete thy work." "Ah Chieftain," he replied, "I may yet repent doing that unto thee. Slay thee who may, I will not do so." "My trusty Lords," said Havgan, "bear me hence. My death has come. I shall be no more able to uphold you." "My Nobles," also said he who was in the semblance of Arawn, "take counsel and know who ought to be my subjects." "Lord," said the Nobles, "all should be, for there is no King over the whole of An-

nwvyn but thee." "Yes," he replied, "it is right that he who comes humbly should be received graciously, but he that doth not come with obedience, shall be compelled by the force of swords." And thereupon he received the homage of the men, and he began to conquer the country; and the next day by noon the two kingdoms were in his power. And thereupon he went to keep his tryst, and came to Glyn Cuch.

And when he came there, the king of Annwvyn was there to meet him, and each of them was rejoiced to see the other. "Verily," said Arawn, "may Heaven reward thee for thy friendship towards me, I have heard of it. When thou comest thyself to thy dominions," said he, "thou wilt see that which I have done for thee." "Whatever thou hast done for me, may Heaven repay it thee."

Then Arawn gave to Pwyll Prince of Dyved his proper form and semblance, and he himself took his own; and Arawn set forth towards the Court of Annwvyn; and he was rejoiced when he beheld his hosts, and his household, whom he had not seen so long; but they had not known of his absence, and wondered no more at his coming than usual. And that day was spent in joy and merriment; and he sat and con-

versed with his wife and his nobles. And when it was time for them rather to sleep than to carouse, they went to rest.

Pwyll, Prince of Dyved, came likewise to his country and dominions, and began to enquire of the nobles of the land, how his rule had been during the past year, compared with what it had been before. "Lord," said they, "thy wisdom was never so great, and thou wert never so kind nor so free in bestowing thy gifts, and thy justice was never more worthily seen than in this year." "By Heaven," said he, "for all the good you have enjoyed, you should thank him who hath been with you; for behold, thus hath this matter been." And thereupon Pwyll related the whole unto them. "Verily, Lord," said they, "render thanks unto Heaven that thou hast such a fellowship, and withhold not from us the rule which we have enjoyed for this year past." "I take Heaven to witness that I will not withhold it," answered Pwyll.

And thenceforth they made strong the friendship that was between them, and each sent unto the other horses, and greyhounds, and hawks, and all such jewels as they thought would be pleasing to each other. And by reason of his having

dwelt that year in Annwvyn, and having ruled there so prosperously, and united the two kingdoms in one day by his valour and prowess, he lost the name of Pwyll Prince of Dyved, and was called Pwyll Chief of Annwvyn from that time forward.

Once upon a time, Pwyll was at Narberth his chief palace, where a feast had been prepared for him, and with him was a great host of men. And after the first meal, Pwyll arose to walk, and he went to the top of a mound that was above the palace, and was called Gorsedd Arberth. "Lord," said one of the Court, "it is peculiar to the mound that whosoever sits upon it cannot go thence, without either receiving wounds or blows, or else seeing a wonder." "I fear not to receive wounds and blows in the midst of such a host as this, but as to the wonder, gladly would I see it. I will go therefore and sit upon the mound."

And upon the mound he sat. And while he sat there, they saw a lady, on a pure white horse of large size, with a garment of shining gold around her, coming along the high way that led from the mound; and the horse seemed to move at a slow and even pace, and to be com-

ing up towards the mound. "My men," said Pwyll, "is there any among you who knows yonder lady?" "There is not, Lord," said they. "Go one of you and meet her, that we may know who she is." And one of them arose, and as he came upon the road to meet her, she passed by, and he followed as fast as he could, being on foot; and the greater was his speed, the further was she from him. And when he saw that it profited him nothing to follow her, he returned to Pwyll, and said unto him, "Lord, it is idle for any one in the world to follow her on foot." "Verily," said Pwyll, "go unto the palace, and take the fleetest horse that thou seest, and go after her."

And he took a horse and went forward. And he came to an open level plain, and put spurs to his horse; and the more he urged his horse, the further was she from him. Yet she held the same pace as at first. And his horse began to fail; and when his horse's feet failed him, he returned to the place where Pwyll was. "Lord," said he, "it will avail nothing for any one to follow yonder lady. I know of no horse in these realms swifter than this, and it availed me not to pursue her." "Of a truth," said Pwyll, "there must be some illusion here. Let us go

towards the palace." So to the palace they went, and they spent that day. And the next day they arose, and that also they spent until it was time to go to meat. And after the first meal, "Verily," said Pwyll, "we will go the same party as yesterday to the top of the mound. And do thou," said he to one of his young men, "take the swiftest horse that thou knowest in the field." And thus did the young man. And they went towards the mound, taking the horse with them. And as they were sitting down they beheld the lady on the same horse, and in the same apparel, coming along the same road. "Behold," said Pwyll, "here is the lady of yesterday. Make ready, youth, to learn who she is." "My Lord," said he, "that will I gladly do." And thereupon the lady came opposite to them. So the youth mounted his horse; and before he had settled himself in his saddle, she passed by, and there was a clear space between them. But her speed was no greater than it had been the day before. Then he put his horse into an amble, and thought that notwithstanding the gentle pace at which his horse went, he should soon overtake her. But this availed him not; so he gave his horse the reins. And still he came no nearer to her than when he went at a foot's pace.

And the more he urged his horse, the further was she from him. Yet she rode not faster than before. When he saw that it availed not to follow her, he returned to the place where Pwyll was. "Lord," said he, "the horse can no more than thou hast seen." "I see indeed that it avails not that any one should follow her. And by Heaven," said he, "she must needs have an errand to some one in this plain, if her haste would allow her to declare it. Let us go back to the palace." And to the palace they went, and they spent that night in songs and feasting, as it pleased them.

And the next day they amused themselves until it was time to go to meat. And when meat was ended, Pwyll said, "Where are the hosts that went yesterday and the day before to the top of the mound?" "Behold, Lord, we are here," said they. "Let us go," said he, "to the mound, to sit there. And do thou," said he to the page who tended his horse, "saddle my horse well, and hasten with him to the road, and bring also my spurs with thee." And the youth did thus. And they went and sat upon the mound; and ere they had been there but a short time, they beheld the lady coming by the same road, and in the same manner, and at the same pace. "Young man," said Pwyll, "I see the lady

coming; give me my horse." And no sooner had he mounted his horse than she passed him. And he turned after her and followed her. And he let his horse go bounding playfully, and thought that at the second step or the third he should come up with her. But he came no nearer to her than at first. Then he urged his horse to his utmost speed, yet he found that it availed nothing to follow her. Then said Pwyll, "O maiden, for the sake of him whom thou best lovest, stay for me." "I will stay gladly," said she, "and it were better for thy horse hadst thou asked it long since." So the maiden stopped, and she threw back that part of her head dress which covered her face. And she fixed her eyes upon him, and began to talk with him. "Lady," asked he, "whence comest thou, and whereunto dost thou journey?" "I journey on mine own errand," said she, "and right glad am I to see thee." "My greeting be unto thee," said he. Then he thought that the beauty of all the maidens, and all the ladies that he had ever seen, was as nothing compared to her beauty. "Lady," he said, "wilt thou tell me aught concerning thy purpose?" "I will tell thee," said she. "My chief quest was to seek thee." "Behold," said Pwyll, "this is to me the most pleasing quest on which thou couldst have come; and wilt thou tell me

who thou art?" "I will tell thee, Lord," said she, "I am Rhiannon, the daughter of Heveydd Hên, and they sought to give me to a husband against my will. But no husband would I have, and that because of my love for thee, neither will I yet have one unless thou reject me. And hither have I come to hear thy answer." "By Heaven," said Pwyll, "behold this is my answer. If I might choose among all the ladies and damsels in the world, thee would I choose." "Verily," said she, "If thou art thus minded, make a pledge to meet me ere I am given to another." "The sooner I may do so, the more pleasing will it be unto me," said Pwyll, "and wheresoever thou wilt, there will I meet with thee." "I will that thou meet me this day twelvemonth at the palace of Heveydd. And I will cause a feast to be prepared, so that it be ready against thou come." "Gladly," said he, "will I keep this tryst." "Lord," said she, "remain in health, and be mindful that thou keep thy promise; and now will I go hence." So they parted, and he went back to his hosts and to them of his household. And whatsoever questions they asked him respecting the damsel, he always turned the discourse upon other matters. And when a year from that time was gone, he caused a hundred knights to equip themselves and

to go with him to the palace of Heveydd Hên. And he came to the palace, and there was great joy concerning him, with much concourse of people and great rejoicing, and vast preparations for his coming. And the whole court was placed under his orders.

And the hall was garnished and they went to meat, and thus did they sit; Heveydd Hên was on one side of Pwyll, and Rhiannon on the other. And all the rest according to their rank. And they eat and feasted and talked one with another, and at the beginning of the carousal after the meat, there entered a tall auburn-haired youth, of royal bearing, clothed in a garment of satin. And when he came into the hall, he saluted Pwyll and his companions. "The greeting of Heaven be unto thee, my soul," said Pwyll, "come thou and sit down." "Nay," said he, "a suitor am I, and I will do mine errand." "Do so willingly," said Pwyll. "Lord," said he, "my errand is unto thee, and it is to crave a boon of thee that I come." "What boon soever thou mayest ask of me, as far as I am able, thou shalt have." "Ah," said Rhiannon, "wherefore didst thou give that answer?" "Has he not given it before the presence of these nobles?" asked the youth. "My soul," said Pwyll, "what is the boon thou askest?" "The

lady whom best I love is to be thy bride this night; I come to ask her of thee, with the feast and the banquet that are in this place." And Pwyll was silent because of the answer which he had given. "Be silent as long as thou wilt," said Rhiannon. "Never did man make worse use of his wits than thou hast done." "Lady," said he, "I knew not who he was." "Behold, this is the man to whom they would have given me against my will," said she. "And he is Gwawl the son of Clud, a man of great power and wealth, and because of the word thou hast spoken, bestow me upon him lest shame befall thee." "Lady," said he, "I understand not thine answer. Never can I do as thou sayest." "Bestow me upon him," said she, "and I will cause that I shall never be his." "By what means will that be?" asked Pwyll. "In thy hand will I give thee a small bag," said she. "See that thou keep it well, and he will ask of thee the banquet, and the feast, and the preparations which are not in thy power. Unto the hosts and the household will I give the feast. And such will be thy answer respecting this. And as concerns myself, I will engage to become his bride this night twelve-month. And at the end of the year be thou here," said she, "and bring this bag with thee, and let thy

hundred knights be in the orchard up yonder. when he is in the midst of joy and feast come thou in by thyself, clad in ragged garmen and holding thy bag in thy hand, and ask n thing but a bagfull of food, and I will cause that if all the meat and liquor that are in these seven Cantrevs were put into it, it would be no fuller than before. And after a great deal has been put therein, he will ask thee, whether thy bag will ever be full. Say thou then that it never will, until a man of noble birth and of great wealth arise and press the food in the bag, with both his feet saying, 'Enough has been put therein;' and I will cause him to go and tread down the food in the bag, and when he does so, turn thou the bag, so that he shall be up over his head in it, and then slip a knot upon the thongs of the bag. Let there be also a good bugle horn about thy neck, and as soon as thou hast bound him in the bag, wind thy horn, and let it be a signal between thee and thy knights. And when they hear the sound of the horn, let them come down upon the palace." "Lord," said Gwawl, "it is meet that I have an answer to my request." "As much of that thou hast asked as it is in my power to give, thou shalt have," replied Pwyll. "My soul," said Rhiannon unto him, "as for the

feast and the banquet that are here, I have bestowed them upon the men of Dyved, and the household, and the warriors that are with us. These can I not suffer to be given to any. In a year from to-night a banquet shall be prepared for thee in this palace, that I may become thy bride."

So Gwawl went forth to his possessions, and Pwyll went also back to Dyved. And they both spent that year until it was the time for the feast at the palace of Heveydd Hên. Then Gwawl the son of Clud set out to the feast that was prepared for him, and he came to the palace, and was received there with rejoicing. Pwyll, also, the chief of Annwn came to the orchard with his hundred knights, as Rhiannon had commanded him, having the bag with him. And Pwyll was clad in coarse and ragged garments, and wore large clumsy old shoes upon his feet. And when he knew that the carousal after the meat had begun, he went towards the hall, and when he came into the hall, he saluted Gwawl the son of Clud, and his company, both men and women. "Heaven prosper thee," said Gwawl, "and the greeting of Heaven be unto thee." "Lord," said he, "May Heaven reward thee, I have an errand unto thee." "Welcome be thine errand, and if thou ask of me that which is

just, thou shalt have it gladly." "It is fitting," answered he. "I crave but from want, and the boon that I ask is to have this small bag that thou seest filled with meat." "A request within reason is this," said he, "and gladly shalt thou have it. Bring him food." A great number of attendants arose and begun to fill the bag, but for all that they put into it, it was no fuller than at first. "My soul," said Gwawl, "will thy bag be ever full?" "It will not, I declare to Heaven," said he, "for all that may be put into it, unless one possessed of lands, and domains, and treasure, shall arise and tread down with both his feet the food that is within the bag, and shall say, 'Enough has been put herein.' "Then said Rhiannon unto Gwawl the son of Clud, "Rise up quickly." "I will willingly arise," said he. So he rose up, and put his two feet into the bag. And Pwyll turned up the sides of the bag, so that Gwawl was over his head in it. And he shut it up quickly and slipped a knot upon the thongs, and blew his horn. And thereupon behold his household came down upon the palace. And they seized all the host that had come with Gwawl, and cast them into his own prison. And Pwyll threw off his rags, and his old shoes, and his tattered array; and as they came in, every

one of Pwyll's knights struck a blow upon the bag, and asked, "What is here"? "A Badger," said they. And in this manner they played, each of them striking the bag, either with his foot or with a staff. And thus played they with the bag. Every one as he came in asked, "What game are you playing at thus?" "The game of Badger in the Bag," said they. And then was the game of Badger in the Bag first played.

"Lord," said the man in the bag, "If thou wouldest but hear me, I merit not to be slain in a bag." Said Heveydd Hên, "Lord, he speaks truth. It were fitting that thou listen to him, for he deserves not this." "Verily," said Pwyll, "I will do thy counsel concerning him." "Behold this is my counsel then," said Rhiannon; "Thou art now in a position in which it behoves thee to satisfy suitors and minstrels, let him give unto them in thy stead, and take a pledge from him that he will never seek to revenge that which has been done to him. And this will be punishment enough." "I will do this gladly," said the man in the bag. "And gladly will I accept it," said Pwyll, "since it is the counsel of Heveydd and Rhiannon." "Such then is our counsel," answered they. "I accept it," said Pwyll. "Seek thyself sureties." "We will be for him," said He-

veydd, "until his men be free to answer for him." And upon this he was let out of the bag, and his liegemen were liberated. "Demand now of Gwawl his sureties," said Heveydd, "we know which should be taken for him." And Heveydd numbered the sureties." Said Gwawl, "Do thou thyself draw up the covenant." "It will suffice me that it be as Rhiannon said," answered Pwyll. So unto that covenant were the sureties pledged. "Verily, Lord," said Gwawl, "I am greatly hurt, and I have many bruises. I have need to be anointed, with thy leave I will go forth. I will leave nobles in my stead, to answer for me in all that thou shalt require." "Willingly," said Pwyll, "mayest thou do thus." So Gwawl went towards his own possessions.

And the hall was set in order for Pwyll and the men of his host, and for them also of the palace, and they went to the tables and sat down. And as they had sat that time twelve-month, so sat they that night. And they eat, and feasted, and spent the night in mirth and tranquillity. And the time came that they should sleep, and Pwyll and Rhiannon went to their chamber.

And next morning at the break of day, "My Lord," said Rhiannon, "arise and begin to give thy gifts unto the minstrels. Refuse no one to-

day that may claim thy bounty." "Thus shall it be gladly," said Pwyll, "both to-day and every day while the feast shall last." So Pwyll arose, and he caused silence to be proclaimed, and desired all the suitors and the minstrels to shew and to point out what gifts were to their wish and desire. And this being done the feast went on, and he denied no one while it lasted. And when the feast was ended, Pwyll said unto Heveydd, "My Lord, with thy permission I will set out for Dyved to-morrow." "Certainly," said Heveydd, "may Heaven prosper thee. Fix also a time when Rhiannon may follow thee." "By Heaven," said Pwyll, "we will go hence together." "Willest thou this, Lord?" said Heveydd. "Yes, by Heaven," answered Pwyll.

And the next day, they set forward towards Dyved, and journeyed to the palace of Narberth, where a feast was made ready for them. And there came to them great numbers of the chief men and the most noble ladies of the land, and of these there were none to whom Rhiannon did not give some rich gift, either a bracelet, or a ring, or a precious stone. And they ruled the land prosperously both that year and the next.

And in the third year the nobles of the land began to be sorrowful at seeing a man whom

they loved so much, and who was moreover their lord and their foster-brother, without an heir. And they came to him. And the place where they met was Preseleu, in Dyved. "Lord," said they, "we know that thou art not so young as some of the men of this country, and we fear that thou mayest not have an heir of the wife whom thou hast taken. Take therefore another wife of whom thou mayest have heirs. Thou canst not always continue with us, and though thou desire to remain as thou art, we will not suffer thee." "Truly," said Pwyll, "we have not long been joined together, and many things may yet befall. Grant me a year from this time, and for the space of a year we will abide together, and after that I will do according to your wishes." So they granted it. And before the end of a year a son was born unto him. And in Narberth was he born; and on the night that he was born, women were brought to watch the mother and the boy. And the women slept, as did also Rhiannon, the mother of the boy. And the number of the women that were brought into the chamber, was six. And they watched for a good portion of the night, and before midnight every one of them fell asleep, and towards break of day they awoke; and when they awoke, they

looked where they had put the boy, and behold he was not there. "Oh," said one of the women, "the boy is lost!" "Yes," said another, "and it will be small vengeance if we are burnt or put to death because of the child." Said one of the women, "Is there any counsel for us in the world in this matter?" "There is," answered another, "I offer you good counsel." "What is that?" asked they. "There is here a stag-hound bitch, and she has a litter of whelps. Let us kill some of the cubs, and rub the blood on the face and hands of Rhiannon, and lay the bones before her, and assert that she herself hath devoured her son, and she alone will not be able to gainsay us six." And according to this counsel it was settled. And towards morning Rhiannon awoke, and she said, "Women, where is my son?" "Lady," said they, "ask us not concerning thy son, we have nought but the blows and the bruises we got by struggling with thee, and of a truth we never saw any woman so violent as thou, for it was of no avail to contend with thee. Hast thou not thyself devoured thy son? Claim him not therefore of us." "For pity's sake," said Rhiannon; "The Lord God knows all things. Charge me not falsely. If you tell me this from fear, I assert before Heaven that I will defend you." "Truly,"

said they, "we would not bring evil on ourselves for any one in the world." "For pity's sake," said Rhiannon; "you will receive no evil by telling the truth." But for all her words, whether fair or harsh, she received but the same answer from the women.

And Pwyll the chief of Annwvyn arose, and his household, and his hosts. And this occurrence could not be concealed, but the story went forth throughout the land, and all the nobles heard it. Then the nobles came to Pwyll, and besought him to put away his wife, because of the great crime which she had done. But Pwyll answered them, that they had no cause wherefore they might ask him to put away his wife, save for her having no children. "But children has she now had, therefore will I not put her away, if she has done wrong, let her do penance for it."

So Rhiannon sent for the teachers and the wise men, and as she preferred doing penance to contending with the women, she took upon her a penance. And the penance that was imposed upon her was, that she should remain in that palace of Narberth until the end of seven years, and that she should sit every day near unto a horse-block that was without the gate. And that she should relate the story to all who

should come there, whom she might suppose not to know it already; and that she should offer the guests and strangers, if they would permit her, to carry them upon her back into the palace. But it rarely happened that any would permit. And thus did she spend part of the year.

Now at that time Teirnyon Twryv Vliant was Lord of Gwent Is Coed, and he was the best man in the world. And unto his house there belonged a mare, than which neither mare nor horse in the kingdom was more beautiful. And on the night of every first of May she foaled, and no one ever knew what became of the colt. And one night Teirnyon talked with his wife; "Wife," said he, "it is very simple of us that our mare should foal every year, and that we should have none of her colts." "What can be done in the matter?" said she. "This is the night of the first of May," said he. "The vengeance of Heaven be upon me, if I learn not what it is that takes away the colts." So he caused the mare to be brought into a house, and he armed himself, and began to watch that night. And in the beginning of the night, the mare foaled a large and beautiful colt. And it was standing up in the place. And Teirnyon rose up and looked at the size of the colt, and as he did so he heard a great tumult, and after

the tumult behold a claw came through the window into the house, and it seized the colt by the mane. Then Teirnyon drew his sword, and struck off the arm at the elbow, so that portion of the arm together with the colt was in the house with him. And then did he hear a tumult and wailing, both at once. And he opened the door, and rushed out in the direction of the noise, and he could not see the cause of the tumult, because of the darkness of the night; but he rushed after it and followed it. Then he remembered that he had left the door open, and he returned. And at the door behold there was an infant boy in swaddling clothes, wrapped around in a mantle of satin. And he took up the boy, and behold he was very strong for the age that he was of.

Then he shut the door, and went unto the chamber where his wife was. "Lady," said he, "art thou sleeping?" "No, Lord," said she, "I was asleep, but as thou camest in I did awake." "Behold here is a boy for thee if thou wilt," said he, "since thou hast never had one." "My Lord," said she, "What adventure is this?" "It was thus," said Teirnyon; and he told her how it all befell. "Verily, Lord," said she, "What sort of garments are there upon the boy?" "A mantle of satin," said he. "He is then a boy of

gentle lineage," she replied. "My Lord," she said, "if thou wilt, I shall have great diversion and mirth. I will call my women unto me, and tell them that I have been pregnant." "I will readily grant thee to do this," he answered. And thus did they, and they caused the boy to be baptized, and the ceremony was performed there; and the name which they gave unto him, was Gwri Wallt Euryn, because what hair was upon his head was as yellow as gold. And they had the boy nursed in the court until he was a year old. And before the year was over, he could walk stoutly. And he was larger than a boy of three years old, even one of great growth and size. And the boy was nursed the second year, and then he was as large as a child six years old. And before the end of the fourth year, he would bribe the grooms to allow him to take the horses to water. "My Lord," said his wife unto Teirnyon, "Where is the colt which thou didst save on the night that thou foundest the boy?" "I have commanded the grooms of the horses," said he, "that they take care of him." "Would it not be well, Lord," said she, "if thou wert to cause him to be broken in, and given to the boy, seeing that on the same night that thou didst find the boy, the colt was foaled and thou

didst save him." "I will not oppose thee in this matter," said Teirnyon. "I will allow thee to give him the colt." "Lord," said she, "may Heaven reward thee; I will give it him." So the horse was given to the boy. Then she went to the grooms and those who tended the horses, and commanded them to be careful of the horse, so that he might be broken in by the time that the boy could ride him.

And while these things were going forward, they heard tidings of Rhiannon and her punishment. And Teirnyon Twryv Vliant, by reason of the pity that he felt on hearing this story of Rhiannon, and her punishment, enquired closely concerning it, until he had heard from many of those who came to his court. Then did Teirnyon, often lamenting the sad history, ponder within himself, and he looked steadfastly on the boy, and as he looked upon him, it seemed to him that he had never beheld so great a likeness between father and son, as between the boy and Pwyll, the chief of Annwvyn. Now the semblance of Pwyll was well known to him, for he had of yore been one of his followers. And thereupon he became grieved for the wrong that he did, in keeping with him a boy whom he knew to be the son of another

man. And the first time that he was alone with his wife, he told her, that it was not right that they should keep the boy with them, and suffer so excellent a lady as Rhiannon to be punished so greatly on his account, whereas the boy was the son of Pwyll, the chief of Annwvyn. And Teirnyon's wife agreed with him, that they should send the boy to Pwyll. "And three things, Lord," said she, "shall we gain thereby. Thanks and gifts for releasing Rhiannon from her punishment; and thanks from Pwyll, for nursing his son, and restoring him unto him; and thirdly, if the boy is of gentle nature, he will be our foster-son, and he will do for us all the good in his power." So it was settled according to this counsel.

And no later than the next day was Teirnyon equipped, and two other knights with him. And the boy, as a fourth in their company, went with them upon the horse which Teirnyon had given him. And they journeyed towards Narberth, and it was not long before they reached that place. And as they drew near to the palace, they beheld Rhiannon sitting beside the horse-block. And when they were opposite to her. "Chieftain," said she, "go not further thus, I will bear every one of you into the palace, and this is my penance

for slaying my own son and devouring him." "Oh fair lady," said Teirnyon, "think not that I will be one to be carried upon thy back." "Neither will I," said the boy. "Truly, my soul," said Teirnyon, "we will not go." So they went forward to the palace, and there was great joy at their coming. And at the palace a feast was prepared, because Pwyll was come back from the confines of Dyved. And they went into the hall and washed, and Pwyll rejoiced to see Teirnyon. And in this order they sat. Teirnyon between Pwyll and Rhiannon, and Teirnyon's two companions on the other side of Pwyll, with the boy between them. And after meat they began to carouse and to discourse. And Teirnyon's discourse was concerning the adventure of the mare and the boy, and how he and his wife had nursed and reared the child as their own. "And behold here is thy son, lady," said Teirnyon. "And whosoever told that lie concerning thee, has done wrong. And when I heard of thy sorrow, I was troubled and grieved. And I believe that there is none of this host, who will not perceive that the boy is the son of Pwyll," said Teirnyon. "There is none," said they all, "who is not certain thereof." "I declare to Heaven," said Rhiannon, "that if this be true, there indeed is an

end to my trouble." "Lady," said Pendaran Dyved, "well hast thou named thy son Pryderi, and well becomes him the name of Pryderi son of Pwyll, chief of Annwvyn." "Look you," said Rhiannon, "will not his own name become him better?" "What name has he?" asked Pendaran Dyved. "Gwri Wallt Euryn, is the name that we gave him." "Pryderi," said Pendaran, "shall his name be." "It were more proper," said Pwyll, "that the boy should take his name from the word his mother spoke when she received the joyful tidings of him." And thus was it arranged.

"Teirnyon," said Pwyll, "Heaven reward thee that thou hast reared the boy up to this time, and, being of gentle lineage, it were fitting that he repay thee for it." "My Lord," said Teirnyon, "it was my wife who nursed him, and there is no one in the world so afflicted as she at parting with him. It were well that he should bear in mind what I and my wife have done for him." "I call Heaven to witness," said Pwyll, "that while I live I will support thee and thy possessions, as long as I am able to preserve my own. And when he shall have power, he will more fitly maintain them than I. And if this counsel be pleasing unto thee, and to my nobles, it shall be that, as thou hast reared him up to the pre-

sent time, I will give him to be brought up by Pendaran Dyved, from henceforth. And you shall be companions and shall both be foster-fathers unto him." "This is good counsel," said they all. So the boy was given to Pendaran Dyved, and the nobles of the land were sent with him. And Teirnyon Twryv Vliant, and his companions, set out for his country, and his possessions, with love and gladness. And he went not without being offered the fairest jewels and the fairest horses and the choicest dogs; but he would take none of them.

Thereupon they all remained in their own dominions. And Pryderi, the son of Pwyll the chief of Annwvyn, was brought up carefully as was fit, so that he became the fairest youth, and the most comely, and the best skilled in all good games, of any in the kingdom. And thus passed years and years, until the end of Pwyll the chief of Annwvyn's life came, and he died.

And Pryderi ruled the seven Cantrevs of Dyved prosperously, and he was beloved by his people, and by all around him. And at length he added unto them the three Cantrevs of Ystrad Tywi, and the four Cantrevs of Cardigan; and these were called the Seven Cantrevs of Seissyllwch. And when he made this addition, Pry-

deri the son of Pwyll the chief of Annwvyn, desired to take a wife. And the wife he chose was Kicva, the daughter of Gwynn Gohoyw, the son of Gloyw Wlallt Lydan, the son of Prince Casnar, one of the nobles of this Island.

And thus ends this portion of the Mabinogion.

# NOTES TO PWYLL PRINCE OF DYVED.

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## Pwyll.—Page 37.

Nearly the whole of the Mabinogi of Pwyll Pendevig Dyved, has already been printed with a translation in the Cambrian Register, and the story has also appeared in Jones's Welsh Bards.

Who Pwyll (whose name literally signifies Prudence,) really was, appears to be a matter of uncertainty, but in some of the pedigrees of Gwynvardd Dyved, Prince of Dyved, he is said to be the son of Argoel, or Aircol Law Hir,* son of Pyr y Dwyrain. Mr. Davies, in the "Rites and Mythology of the Druids," states that he was the son of Meirig, son of Aircol, son of Pyr, which is rather confirmed by some other MS. Pedigrees.

In Taliesin's Preiddeu Annwn, he is mentioned, with his son Pryderi, in such a manner as to lead to the inference that he flourished not later than the age of Arthur. The following are the opening lines of that remarkable composition.

"Golych wledig pendefig gwad ri
Pe ledas y pennaeth tros draeth Mundi
Bu cywair carchar Gwair ynghaer Sidi
Trwy ebostol Pwyll a Phryderi
Neb cyn nog ef nid aeth iddi
Yr gadwyn dromlas cywirwas ai cedwi
A rhac Preiddieu Annwn tost yt geni
Ac yd frawd parahawd yn barddwedi
Tri lloneid prydwen ydd aetham ni iddi
Nam saith ni dyrraith o Gaer Sidi." Myv. Arch. i. p. 45.

* Aircol Law Hir is recorded, in the Liber Landavensis, to have been the son of Tryfun and contemporary with St. Teiliaw, who flourished in the sixth century. We find the grave of Aircol spoken of as being in Dyved, "Bet Airgwl in dyved." Myv. Arch. i. p.82.

The exact interpretation of these lines it is by no means easy to discover, but the following version is from the pen of a distinguished Welsh scholar. The allusions, it should be observed, are very old and very obscure.

Adorable potentate, sovereign ruler!
Who hast extended thy dominion over the boundaries of the world!
Arranged was the prison of Gwair in Caer Sidi
By the ministration of Pwyll and Pryderi.
None before him ever entered it.
The heavy blue chain the faithful one keeps.—
And on account of the herds of Annwn I am afflicted;
And till doom shall my bardic prayer continue.
Three times the loading of Prydwen we went there
Besides seven none returned from Caer Sidi.

In subsequent parts of the poem, Arthur is spoken of as having himself taken a part in the various expeditions which it records. The ship Prydwen is well known as one of his treasures. See II. 321. Gwair's captivity, which one of the Triads places in the Castle of Oeth and Annoeth, has been already adverted to, II. p. 149.

## Dyved.—Page 37.

It often happens, and is a cause of great confusion in comparing ancient story with modern topography, that the old names are retained while the boundaries of the territory which they indicated are changed. Not unfrequently the names of petty Celtic kingdoms were applied to modern counties. This is the case with the name now before us. Dyved, the country inhabited by the Dimetæ of the Romans, is now generally considered to apply only to the county of Pembroke. It once included also, the counties of Carmarthen, and Cardigan; forming in fact the western, while Gwent formed the eastern division of South Wales.

There appears however to have been an exception to this general division, a portion of Cardigan having been once exclusively termed

Ceredigiawn, and one third part of Carmarthenshire having been included in the District of Rheged, called subsequently "Cantrev Bychan and Kidwelly." Lewis Dwnn,* in the reign of Elizabeth, thus describes the ancient boundaries of Dyved as he understood them to have been.

"Terfynau brenhiniaeth Dyfed oeddynt gynt rwng Teify afon a Thowi afon, o Lynn Teifi a Blaen Towy gyd ymlaen tir Dewi a chanol y frenhiniaeth honn oedd yn y Porth Towyll yn Ghaerfyrddin, ag i mae heddyw gof am y terfynau mewn hen llyfr parsment esgob Dewi."

The kingdom of Dyved, formerly extended between the rivers Teivy and Towy, from Llyn Teivy and the source of the Towy to St. David's, and the centre of this kingdom was the Dark-Gate, in Carmarthen; and there is at this day a record of these boundaries in an old parchment Book of the Bishop of St. David's.

According to this, Dyved would appear to have comprehended about a sixth part of Cardiganshire, two thirds of the county of Carmarthen, and the whole county of Pembroke.

It is evident, however, that at the time that the Mabinogi of Pwyll was committed to writing, Dyved was restricted to the Cantrevs (or Hundreds) of Arberth, (or Narberth) Dau Gleddyv, y Coed, Penvro, Rhos, Pebidiog and Cenmaes, to which we are told that Pryderi added the three Cantrevs of Ystrad Tywi or Carmarthenshire, Cantrev Bychan, Cantrev Mawr, and Cantrev Eginawg; together with the four Cantrevs of Ceredigiawn, Cantrev Emlyn, Cantrev Caer Wedws, Cantrev Mabwyniawn, and Cantrev Gwarthav, which seven Cantrevs were classed together under the appellation of Seissyllwch.† The addition made by Pryderi, probably restored Dyved to its original extent, at the time of the Romans.

* "Heraldic Visitation of Wales," now in course of publication by the Welsh MSS. Society, under the care of Sir Samuel Rush Meyrick.

† Seissyllwch was one of the ancient kingdoms of South Wales, and must not be confounded with Essyllwg, (the Welsh word for the country of the Silures) as it has sometimes been. In the life of St. Paternus, (preserved among the Cotton MSS.) it is said that the whole of South Wales was divided into three kingdoms, the same forming three Bishopricks. Of these, the kingdom of Seissyl received its consecration from St.

### Glyn Cuch.—Page 37.

Cuch, or as it is generally written Cych, is the boundary stream between the counties of Pembroke and Carmarthen, and falls into the Teivy between Cenarth and Llechryd. In the upper part of Glyn Cuch, (the valley of the Cuch,) was the residence of Cadivor Vawr, a regulus or petty king of Dyved, who died in 1088, and was called lord of Blaen Cuch and Cilsant. From him many of the principal families of Pembrokeshire trace their descent.

### Arawn, King of Annwvyn.—Page 39.

This personage is the king of Annwn, already noticed (see II. p. 347) as having fought against Amaethon mab Don, in the battle of Cad Goddeu. But it is doubtful whether he can be identified either with the Arawn ab Cynvarch, whom the Triads celebrate as one of the three Knights of Counsel, (Cynghoriad farchawg,*) or with the Aron mab Dewinvin, whose grave is alluded to in the following lines from the Englynion y Beddau.

"Bet Aron mab Dewinvin in hir gueunle
Ni ddodai lew ar ladron
Ni roddi guir y alon." Myv. Arch. i. p. 82.

### Annwvyn.—Page 39.

Annwvyn or Annwn is frequently rendered "Hell," though perhaps "The Lower regions" would more aptly express the meaning which the name conveys.

The Dogs of Annwn are the subject of an ancient Welsh superstition, which was once universally believed in throughout the Prin-

Paternus, Bishop of Llanbadarn Vawr, as the other two those of Rein and Morgant did from St. David and St. Eliu, [Teiliaw.] The latter kingdom, Glamorgan, having derived its appellation from Morgan, a sovereign of the tenth century, it is probable that the name of Seissyllwch is of the same date, and also that it may be derived from Seissyll or Sitsyllt, the father of Llewelyn ab Sitsyllt Prince of North Wales. The name of Seissyllwch occurs in the Triads, where we are told that Cynan Meriadawc, led the warriors of that district to the assistance of Maxen Wledig. Tr. 14.

* Triad lxxxvi.

cipality, and which it would seem is not yet quite extinct. It is said that they are sometimes heard at night passing through the air over head, as if in full cry in pursuit of some object.

### Mound.—Page 46.

The word in the original is Gorsedd, which signifies a tumulus or mound, used as a seat of judicature, to which in its derivative sense it is commonly applied.

The mound called the Tyn-wald, still remaining in the Isle of Man, was long the place upon which the Deemsters of that Island held their judicial assemblies.

### Rhiannon.—Page 51.

After the death of Pwyll, Rhiannon was, by her son Pryderi, bestowed in marriage upon Manawyddan the son of Llyr, and her subsequent history is detailed in the Mabinogi that bears his name. Her marvellous birds, whose notes were so sweet that warriors remained spell-bound for eighty years together listening to them, are a frequent theme with the poets.

"Tri pheth nid mynych y cefir eu clywed: cân adar Rhianon, cân ddoethineb o ben sais, a gwahoddiad i wledd gan gybydd."

Three things that are not often heard; the song of the birds of Rhiannon, a song of wisdom from the mouth of a Saxon, and an invitation to a feast from a miser.*

### Heveydd Hen.—Page 51.

According to the Triads, Heveydd Hên, (probably the same as Hyvaidd Hir,) was the son of Bleiddan Sant† of Glamorgan, and was one of the three stranger kings, upon whom dominion was con-

* Trioedd y Cybydd, The Miser's Triads. Myv. Arch. iii. p. 245.
† Written in other versions of the Triads, Bleiddig in Deheubarth.

ferred for their mighty deeds, and for their praise-worthy and gracious qualities. But in some of the Pedigrees he is called the son of Caradawc Vreichvras. See Professor Rees's Welsh Saints, p. 103.

### Gwent Is Coed.—Page 63.

One of the divisions of Gwent; the other two being Gwent Uch Coed, and Gwent Coch yn y Dena, or the Forest of Dean. Gwent was the name formerly applied to the eastern division of South Wales. In its present restricted sense it is applied only to the county of Monmouth.

### Gwri Gwallt Euryn.—Page 65.

Gwri Gwallt Euryn, styled at the close of the present Tale Pryderi, (care or anxiety,) is frequently alluded to by the Bards, who speak of him under either name indiscriminately. In the Mabinogi of Kilhwch and Olwen, he appears under his earlier appellation; perhaps, however, Pryderi is that by which he is best known. He was one of the chief swineherds of the Island, and was so called because he kept the swine of Pendaran Dyved, in the Vale of Cuch in Emlyn. One of the Triads says that the swine he tended were those of Pwyll himself, and that he had the care of them during his father's absence in Annwn. This version, however, does not correspond with the circumstances as given in the text, which imply that Pryderi's birth must have taken place long after Pwyll's mysterious expedition.

We find the adventures of Pryderi's maturer years detailed in the Mabinogi of Manawyddan, with whom his name is coupled in a passage of the Kerdd am Veib Llyr, attributed to Taliesin.

In the Tale of Math ab Mathonwy, it is related that Pryderi was deprived of life by Gwydion ab Don, who was enabled by magical arts to overcome him in single combat, after having by similar means defrauded him of some swine which had been sent him from Annwn, and which he and his people highly prized.

The encounter took place near Melenryd, a ford on the Cynvael, a river of Merionethshire. The same authority places his grave at Maen

Tyriawg near Ffestiniog, but a different locality is assigned to it in the Englynion Beddau.

"Yn Abergenoli y mae Bet Pryderi
Yn y tereu tonneu tir."

In Abergenoli is the grave of Pryderi,
Where the waves beat against the shore.

Dyved was called by Lewis Glyn Cothi, "Gwlad Pryderi," and by Davydd ab Gwilym, "Pryderi dir," and sometimes "Gwlad yr Hud," or the Land of enchantment.

### Pendaran Dyved.—Page 69.

We learn from the Triads, that the foster-father of Pryderi was the chief of one of the principal Welsh Tribes; that which extended over Dyved, Gower (in Glamorgan,) and Cardigan.

"Tri phrif Welyddon Cenedl y Cymry: y Gwenhwyson, sef Gwyr Essyllwg; y Gwyndydiaid, sef Gwyr Gwynedd a Phowys; a Gwely Pendaran Dyfed, sef ydynt Gwyr Dyfed, a Gŵyr, a Cheredigiawn, ac arbennicter ar y Gymraeg i bob un o naddynt."*

Beyond this, and the fact of his possessing an immense herd of swine, which his foster-son Pryderi kept for him in the Vale of Cuch, but few particulars of Pendaran Dyved are extant.

* Triad 16.

THE

# MABINOGION,

FROM THE

## Llyfr Coch o Hergest

AND OTHER

## ANCIENT WELSH MANUSCRIPTS:

WITH AN

## ENGLISH TRANSLATION AND NOTES,

BY

LADY CHARLOTTE GUEST.

## PART VI.

CONTAINING

BRANWEN THE DAUGHTER OF LLYR,
MANAWYDDAN THE SON OF LLYR,
AND MATH THE SON OF MATHONWY.

LONDON:
LONGMAN, ORME, BROWN, GREEN, AND LONGMANS,
PATERNOSTER ROW;
AND W. REES, LLANDOVERY.

MDCCCXLV.

BIBLIOTHECA
REGIA
MONACENSIS.

# Branwen verch Llyr.

# BRANWEN VERCH LLYR.

## LLYMA YR EIL GEINC OR MABINOGI.

Bendigeitvran vab llyr aoed vrenhin coronawc ar yr ynys honn. Ac arderchawc o goron lundein. Aphrynhawngweith ydoed yn hardlech yn ardudwy yn llys idaw. ac yneisted yd oedynt ar garrec hardlech uch penn y weilgi. amanawydan uab llyr y vrawt y gyt ac ef. adeu vroder unuam ac ef. nissyen ac efnissyen. a gwyrda y am

hynny ual y gwedei ygkylch brenhin. Y deu uroder vnuam ac ef meibion oedynt y eurosswyd oeuam ynteu. Penardim uerch ueli uabmynogan. ar neill or gweisson hynny gwas da oed. ef a barei dangneued y rwng y deulu pan bydynt lidyawckaf. Sef oed hwnnw nissyen. Y llall a barei ymlad rwng ydeu uroder pan uei uwyhaf ydymgerynt. Ac ual ydoedynt yn eisted uelly wynt awelynt teir llong ardec yndyuot o deheu iwerddon ac ynkyrchu parth ac attunt. acherdet rugyl ebrwyd gantunt. Y gwynt yn eu hol ac yneunessau ynebrwyd attunt. Mi awelaf longeu racco heb y brenhin ac yndyuot ynebrwyd parth ar tir. ac erchwch y wyr yllys wiscaw ymdanunt. amynet y edrych pauedwl yw yr eidunt. Y gwyr awiscwys ymdanunt. ac a nessayssant attunt ywaeret. gwedy gwelet y llongeu o agos diheu oed gantunt nawelsynt llongeu gyweiryach y hansawd noc wynt. A rwydon tec gwedus o bali aoed arnunt. Ac ar hynny nachaf un orllongeu yn-raculaenu rac y rei ereill. ac y gwelynt dyrchauael taryan yn vch no bwrd y llong. Aswch ydaryan y vynyd yn arwyd tangneued. Ac y nessawys y gwyr attunt ual ydymglywynt ymdidan. Bwrw badeu allan awnaethant wynteu a nessau parth ar tir. achyfarch gwell yr brenhin. Y brenhin ae clywei wynteu or lle ydoed ar garrec uchel

uch eu penn. Duw arodho da ywch heb ef a graessaw wrthywch. Pieu y niuer llongeu hynn. aphwy yssyd bennaf arnunt wy. Arglwyd heb wynt ymae yma matholwch brenhin Iwerddon. ac ef bieu y llongeu. Beth heb y brenhin a uynnei ef. a vynn ef. dyuot yr tir. Na vynn arglwyd heb wynt negessawl yw wrthyt ti onyt y neges ageiff. Pa ryw neges yw yr eidaw ef. heb y brenhin. mynnu ymgyfathrachu athydi arglwyd heb wynt. y erchi branwen uerch lyr ydoeth ef. Ac os da gennyt ti ef auynn ymrwymaw ynys y kedyrn ac iwerdon ygyt ual y bydynt gadarnach. Ie heb ynteu doet yr tir. achynghor agymerwn ninheu am hynny. Yr atteb hwnnw aaeth attaw ef. Minneu aaf yn llawen heb ef. Ef adoeth yr tir. a llawen uuwyt wrthaw. adygyuor mawr a vu yny llys ynos hoño yrwng y niueroed ef aniueroed yllys. Yny lle drannoeth kymryt kyngor. Sef agahat yny kynghor hwnnw rodi branwen y uatholwch. a honno oed dryded prif rieni yn yr ynys hoñ. teckaf morwyn yny byt oed. Agwneuthur oet ynaberffraw y gyscu genthi. Ac odyno y gychwynnu. ac ykychwynnassant yniueroed hynny parth ac aberffraw. Matholwch ae niueroed yny llongeu. bendigeituran ae niueroed ynteu ar tir yny doethant hyt yn aberffraw. Yn aberffraw dechreu ywled ac eisted.

Sef ual ydeistedassant. brenhin ynys y kedyrn. amanawydan uab llyr or neillparth. a matholwch or parth arall abranwen uerch lyr gyt ac ynteu. Nyt ymywn ty ydoedynt namyn y mywn palleu. nyt eyngassei bendigeituran eiryoet mywn ty. ar gyuedach adechreuassant. Dilit ygyuedach awnaethant. ac ymdidan. Aphanwelssant bot ynwelludunt kymrut hun no dilit kyuedach ygyscu y daethant. Ar nos honno y kyscwys matholwch abrannwen ygyt. athrannoeth kyuodi aorugant pawb oniuer y llys. arswydwyr adechreuassant ymaruar am rannyat y meirch ar gweisson. ac eu rannu awnaethant ympob kyueir hyt y mor. ac ar hynny dydgweith nachaf ef nyssyn gwr anhagneuedus adywedassam ni uchot yndywannu y letty meirch matholwch. a gofyn awnaeth pioed y meirch. Meirch matholwch brenhin iwerdon. ac yr gyscwys gan vrannwen dy whaer. ae ueirch yw y rei hynn. Ae uelly y gwnaethant wy am vorwyn kystal a honno. Ac ynchwaer y minneu. y rodi heb vygkennyat i. ny ellynt wy tremic vwy arnafi no hwnnw heb ef. Ac yn hynny gwan y dan ymeirch. a thorri y gwefleu wrth y danned udunt ar clusteu wrth y penneu. ar rawn wrth y keuyn. ar ny chaei graf ar yr amranneu. y lladei wrth yr ascwrn. agwneuthur anfuryf ar y meirch uelly. hyt nat oed rym aellit ar y meirch. Y chwedyl

adoeth. att uatholwch. Sef ual ydoeth. dywedut anffuruaw y veirch ae eullygru hyt nat oed un mwynant aellit o honunt. Ie arglwyd heb yr vn dywaratwydaw awnaethpwyt. a hynny auynnir ywneuthur ytti. Dioer eres yw gennyf os vyggwar-adwydaw a vynnynt. rodi morwyn gystal kyuurd kyn annwylet gan y chenedyl ac arodyssant ym. Arglwyd heb un arall ti awely dangos mae ef. Ac nyt oes itt awnelych namyn kyrchu dy longeu. Ac ar hynny arouuyn y longeu awnaeth ef. Y chwedyl adoeth at vendigeitvran bot matholwch ynadaw y llys heb ovyn kenyat. achennadeu a-aeth y ouyn idaw paham oed hynny. Sef ken-nadeu aaeth. Idic uab anarawc. ac eueyd hir y gwyr hynny ae gordiwedawd ac aovynassant idaw padarpar oed yr eidaw. a pha achaws ydoed yn mynet ymeith. Dioer heb ynteu pei ysgwypwn nydown yma. Cobyl waratwyd ageueis. ac nyduc neb kyrch waeth noc adugum i yma. a ryuedawt rygynneryw ami. Beth yw hynny heb wynt. Rodi brannwen uerch lyr ym yntryded prif rieni yr ynys honn. Ac ynuerch y vrenhin ynys ykedyrn achyscu genthi. agwedy hynny vyggwaradwydaw. a ryued oed gennyf nat kynn rodi morwyn gystal ahonno ym ygwneit y gwaratwyd a wnelit ym. Dioer arglwyd nit ouod yneb avedei y llys heb wynt na neb oegyghor ygwnaethpwyt y gwaratwyd

hwnnw ytti. achyt bo gwaratwyd gennyt ti hynny. mwy yw gan vendigeituran. no chennyt ti y tremic hwnnw ar gware. Ie heb ef mi atebygaf. ac eissoes ny eill ef vy niwaratwydaw i ohynny. Ygwyr hynny a ymchoelassant ar atteb hwnnw parth ar lle ydoed vendigeituran. amenegi idaw yr atteb arodassei uatholwch. Ie heb ynteu nyt oes ymwaret oe vynet ef ynanygneuedus ac nys gadwn. Ie arglwyd heb wy anuon ettwa gennadeu ynyol. anuonaf heb ef. kyuodwch vanawydan uab llyr. ac eueyd hir. ac unic glew yscwyd. ac ewch yny ol heb ef amenegwch idaw. ef ageiff march iach ambop un or alygrwyt. ac ygyt a hynny ef ageiff ynwynabwarth idaw llathen aryant auo kyvref a chyhyt ac ef ehun. Achlawr eur kyflet ae wyneb. amenegwch idaw py ryw wr awnaeth hyñy. aphanyw om anuod inneu y gwnaethpwyt hynny. ac ymae brawt un uam ami awnaeth hynny. Ac nad hawd gennyf ynheu nae lad ef nae diuetha. adoet y ymwelet ami heb ef. ami awnaf y dangneued ar y llun y mynno ehun. Y kennadeu aaethant ar ol matholwch. ac auanagassant idaw yr ymadrawd hwnnw yngaredic. ac ef ae gwarandewis. A wyr heb ef ni agymerwn gynghor. Ef aaeth yny gynghor. sef kynghor auedylyassant. Os gwrthot hynny a wnelynt bot yndebygach gantunt kael kewilyd auei vwy. no

chael iawn avei gymeint. adiskynnu awnaeth ar gymryt hynny. ac yr llys ydoethant yndangneuedus. a chweiryaw y pebylleu arpalleu a wneuthant udunt. ar ureint kyweirdeb neuad amynet y vwyta. ac ual y dechreuassynt eisted ardechreu y wled yd eistedassant yna. adechreu ymdidan awnaeth matholwch abendigeituran. ac nachaf yn ardiawc gan vendigeituran yn ymdidan ac yn drist. am y barch ac agaei gan vatholwch aelewenyd yn wastad kynno hynny. Amedylyaw aoruc bot ynathrist gan yr unben vychanet agawssei o yawn am y gam. A wr heb y bendigeituran nyt wyt gystal ymdidanwr heno ac un nos. ac os yr bychynet gennyt ti dyiawn. ti agey y chwanegu it wrth dy vynnu dy hun. ac auory talu dy ueirch itt. Arglwyd heb ef duw adalo itt. mi adelediwaf dy iawn heuyt it heb y bendigeituran. Mi arodaf it peir. achynnedyf y peir yw. y gwr alader hediw it. y vwrw yny peir. ac erbyn auory y vot yngystal ac y bu oreu. eithyr na byd llyueryd gantaw. A diolwch awnaeth ynteu hynny. a diruawr lewenyd agymerth yndaw or achaws hwnnw. Athrannoeth y talwyt y ueirch idaw tra barhaawd meirch dof. ac odyna y kyrchwyt ac ef kymwt arall ac y talwyt ebolyon idaw. yny uugwbyl idaw ydal. ac wrth hynny y dodet ar y kymwt hwnnw o hynny allan tal ebolyon. Ar eil nos eisted ygyt awnaeth-

ant. arglwyd heb y matholwch pandoeth ytti y peir arodeist ymi. Ef adoeth ym heb ef ygan wr auu yth wlat ti. ac ny vun nabo yno y kaffo. Pwy oed hwnnw heb ef. llassar llaesgyfnewit heb ef. a hwnnw adoeth yma o Iwerdon achymideu kymein uoll y wreic ygyt ac ef. ac adiangyssyssant or ty haearn yniwerdon. pan wnaethpwyt yn wynnyas yneu kylch. ac. ydihangyssant odyno. ac eres yw gennyfi ony wdast ti dim y wrth hynny. Gwn arglwyd heb ef achymeint ac awnn mi ae managaf yti. Ynhela ydoedwn yn iwerdon dydgweith ar beñ gorsed aoed uch penllynn yn Iwerdon. allynn y peir y gelwit. Ami awelwn gwr melyngoch mawr yndyuot or llyñ apheir ar y gefyn. A gwr athrugar mawr adrycweith auorles arnaw oed. Agwreic yny ol. Ac ot oed vawr ef mwy dwyweith oed ywreic noc ef. achyrchu attaf awnaethant achyfuarch gwell im. Ie heb ymi pa gerdet yssyd arnawch chwi. llyna y ryw gerdet arglwyd yssyd arnam ni heb ef. Y wreic honn ympenn pythewnos a mis y byd beichogi idi. ar mab aaner yna or torllwyth hwñw. arbenn y pythewnos ar mis y byd gwr ymlad. llawn aruawc. y kymereis ynneu arnaf ygwssymdeithaw wyntwy. ac y buant vlwydyn y gyt ami. yny vlwydyn y keueis yndiwarauun wynt. O hynny allan y gwarauunwyt im. Achynn penn y pedwyryd mis

wynt ehun ynperi eu hatgassau ac aghynnwys yny wlat yn gwneuthur sarhaedeu. Ac yneighaw ac yn gouutyaw gwyrda a gwraged da. O hynny allan y dygyuores vygkyuoeth am vympen y erchi im ymvadeu ac wynt. A rodi dewis im ae vyngkyuoeth ae wynt. Ydodeis ynneu ar gynghor vyggwlat beth awnelit amdanunt. Nyt eynt hwy oe bod nyt oed reit udunt wynteu oehanuod herwyd ymlad vynet. Ac yna yny kyuyng gynghor ykawssant gwneuthur ystauell haearn oll. Agwedy bot ynbarawt yr ystauell. Dyuynnu aoed oof yn Iwerdon yno. or aoed o berchen geueyl a myrthwl. apheri gossot kyuuch a chrib yr ystauell o lo. Apheri gwassanaethu yndiwall o vwyt allyn arnynt ar ywreic ae gwr ae phlant. Aphanwybuwyt eu medwi wynteu ydechreuit kymyscu y tan ar glo ambenn yr ystauell. achwythu y megineu. yny vyd y ty ynburwenn am eu penn. ac yna y bu y kynghor gantunt ymperued llawr yr ystauell. Ac yd arhoes ef yny vyd y pleit hayarn yn wenn. Ac rac diruawr wres ykyrchwys y pleit ae yscwyd ae tharaw gantaw allan. Ac yn yol ynteu y wreic. Aneb nydihengis odyno namyn ef ae wreic. Ac yna omtebygu i arglwyd heb y matholwch wrth bendigeituran ydoeth ef drwed attat ti. Ynadioer heb ynteu ydoeth yma ac y rodes y peir y minheu. Padelw arglwyd

yd erbynneist tiwyntwy. Eu rannu ympob lle yny kyuoeth. Ac y maent yn lluossawc ac yndyrchauel ympob lle. ac ynkadarnhau yny uann y bont owyr ac arueu goreu awelas neb. Dilit ymdidan awnaethant ynos honno tra uu da gantunt acherd achyuedach. Aphan welsant vot yn llessach udunt uynet y gyscu noc eisted auei hwy. y gyscu ydaethant. Ac uelly y treulassant y wled honno trwy digrifwch. Ac yn niwed hynny y kychwynnwys matholwch abrannwen gyt ac ef parth ac iwerdon. A hynny o aber menei y kychwynnassant teir llong ardec ac y doethant hyt yn iwerdon. Yniwerdon diruawr lewenyd a uu wrthunt. Nydoei wr mawr na gwreicda yn iwerdon y ymwelet abrannwen ny rodei hi ae cae ae modrwy ae teyrndlws cadwedic idaw auei arbennic y welet ynmynet ymeith. Ac ymysc hynny y vlwydyn honno aduc hi ynglotuawr. Ahwyl delediw aduc hi o glot achedymdeithon. Abeichogi adamweinwys idi y gael yn hynny. Agwedy treulaw yr amseroed dyledus mab aanet idi. Sef enw adodet arnaw gwern uab matholwch. Rodi y mab aruaeth awnaethpwyt yr unlle goreu y wyr yn Iwerdon. A hynny yn yr eil ulwydyn llyma ymodwrd yn iwerdon am y gwaratwyd agawssei vatholwch ygkymry. arsom awnathoedit idaw am y veirch. Ahynny y urodyr maeth ar

rei nessaf gantaw ynlliwaw idaw hynny heb y gelu. Ac nachaf ydyguor yn iwerdon hyt nad oed lonyd idaw onychaei dial ysarhaet. Sef dial awnaethant gyrru brannwen o vn ystauell ac ef. ae chymell y bobi yny llys. Apheri yr kigyd gwedy y bei yndryllyaw kic dyuot idi atharaw bonclust arnei beunyd. Ac uelly y gwnaethpwyt y phoen. Ie arglwyd heb y wyr wrth uatholwch. parweithon wahard y llongeu ar ysgraffeu ar corygeu ual nat el neb y gymry. Ac adel yma o gymry carchara wynt hyt nat elont dracheuyn rac gwybot hynn. Ac ar hynny y disgynnyssant blwynyded nyt llei notheir y buant uelly. Ac ynhynny meithryn ederyn drytwen awnaeth hitheu ar dal y noe gytahi a dyscu ieith idi. Amenegi yr aderyn y ryw wr oed y brawt. adwyn llythyr y poeneu ar amarch aoed arnei hitheu. ar llythyr a rwymwyt am von esgyll yr ederyn. ae anuon parth achymry. Ar ederyn adoeth yr ynys honn. Sef lle y kauas uendigeituran ygkaer seint yn aruon. yndadleu idaw dydgweith. Adisgynnu ar y yscwyd agarwhau y phluf yny arganuuwyt y llythyr ac adnabot meithryn yr ederyn ygkyuanned. Ac yna kymryt y llythyr ae edrych. a phandarllewyt y llythyr doluryaw awnaeth bendigeituran o glybot y poen aoed ar vranwen adechreu or lle hwnnw anuon kenadeu ydygyfor-

yaw yr ynys honn ygyt. Ac yna y peris ef dyuot llwyrwys pedeirgwlat a seith ugeint hyt attaw. Ac ehun kwynaw wrth hynny bot y poen a oed ar ychwaer. ac yna kymryt kynghor. Sef kynghor agahat kyrchu iwerdon ae adaw seithwyr yntywyssogyon yma. Achradawc uab bran yn bennaf. Ac euseith marchawc. ynedeirnon yd edewit y gwyr hynny. Ac o achaws hynny y dodet seith marchawc ar y dref. Sef seithwyr oedynt. Cradawc uab bran. ac eueyd hir. ac vnic glew yscwyd. Ac idic uab anarawc walltgrwn. Affodor uab eruyll. ac wlch minascwrn. Allashar uab llaesar llaesgygwyd. Aphendaran dyuet ynwas ieuanc gyt ac wy. Y seith hynny a dricywys yn seith kynweissat ysynnyaw ar yr ynys honn. A chradawc uab bran yn bennaf kynnweisyat arnunt. Bendigeituran ar niuer adywedassam ni ahwylyassant parth ac iwerdon. Ac nyt oed uawr y weilgi yna y ueis y daeth ef. Nyt oed namyn dwy auon. lli ac archan y gelwit. agwedy hynny yd amylhawys yweilgi y teyrnassoed. Ac yna y kerdwys ef ac aoed o gerd arwest ar y geuyn ehun a chyrchu tir iwerdon. A meicheit matholwch oed ar lan y weilgi. wynt adoethant att vatholwch. Arglwyd heb wy henpych gwell. Duw arodo da ywch heb ef. achweleu ygennwch. arglwyd heb wy. mae gennym ni chwed-

leu enryued. coet rywelsom ar yweilgi. yny lle ny welsam eiryoet vnprenn. llyma beth eres heb ef. awelwch chwi dim namyn hynny. Gwelem arglwyd heb wy mynyd mawr geir llaw y coet. ahwnnw argerdet. Ac esgeir aruchel ar y mynyd. A llyn o pob parth or esgeir. Ar coet ar mynyd aphoppeth o hynny oll ar gerdet. Ie heb ynteu nyt oes neb yma awypi odiywrth hynny o nys gwyr brañwen gouyn awnaeth y kennadeu aaeth att uranwen. Arglwydes heb wy beth debygy di yw hynny. Gwyr ynys y kedyrn yndyuot drwad oglybot vympoen i amhamarch. Beth yw y coet awelat ar ymor heb wy. Gwerneneu llogeu ahwylbrenni heb hi. Och heb wy beth oed y mynyd awelit gan ystlys y llongeu. Bendigeituran vymrawt i heb hi oed hwnnw Yndyuot y ueis. nyt oed log y kyghanei ef yndi. beth oed yr esgeir oruchel. ar llynn obop parth yr esgeir. Ef heb hi yn edrych ar yr ynys honn llidiawc yw. Y deu lygat ef opob parth y drwyn yw y dwy lynn o bopparth yr esceir. Ac yna dygyuor holl wyr ymlad iwerdon awnaethpwyt ygyt. ar holl uorbennyd yngyflym. Achynghor agymerwyt. Arglwyd heb y wyrda wrth vatholwch nyt oes gynghor namyn kiliaw drwy linon auon aoed yniwerdon. Agadu llinon yrot ac ef. athorri y bont yssyd ar yr avon. Amein-

sugyn yssyd yggwaelawt yr auon. ny eill na llong na llestyr arnei. Wynt agilyassant drwy yr auon ac a torrassant y pont. Bendigeituran adoeth yr tir allyghes ygyt ac ef parth aglann yr auon. Arglwyd heb y wyrda ti awydost kynnedyf yr auon. ny eill neb vynet drwydi. nyt oes bont arnei hitheu mae dy gynghor am bont heb wy. Nyt oes heb ynteu. Namyn avo penn bit bont. Miui auydaf bont heb ef. Ac yna gyntaf y dywetpwyt y geir hwnw ac y diaerebir ettwa o honaw. Ac yna gwedy gorwed o honaw ef ar traws yr auon. y byrywyt clwyteu arnaw ef. ac ydaeth yluoed ef ar y draws drwod. ar hynny gyt ac y kyuodes ef. Llyma gennadeu matholwch yndyuot attaw. ac ynkyuarch gwell idaw. ac yny annerch ygan uatholwch ygyuathrachwr. Ac yn menegi ae vod ef na haedei arnaw nanamyn da. Ac y mae matholwch yn rodi brenhinyaeth iwerdon y wern uab matholwch dynei ditheu uab dychwaer. Ac yny estynnu yth wyd di. ynlle y cam ar codyant awnaethpwyt y vrannwen. ac yny lle ymynnych ditheu. ae yma ae ynynys y kedyrn gossymdeitha uatholwch. Ie heb ynteu bendigeituran ony allafi vy hun cael y vrenhinyaeth. ac atuyd yskymeraf gyghor am ych kennadwri chwi. O hynn hyt pan del amgen ny cheffwch y gennyfi atteb. Ie heb wynteu. yr

atteb goreu agaffom ninneu attat ti ni adawn ac ef. Ac aro ditheu yn kennadwri ninheu. Arhoaf heb ef a dowch yn ebrwyd. Y kennadeu agyrchassant racdu ac att vatholwch ydoethant. Arglwyd heb wy kyweura atteb auo gwell att vendigeituran. nywarandawei dim or atteb aaeth y gennym ni attaw. Hawyr heb y matholwch mae ych kynghor chwi. Arglwyd heb wy nyt oes itt gyghor namyn un nyt eigwys ef y mwyn ty eiryoet heb wy. Gwna ty heb wynt y geingho ef agwyr ynys y kedyrn yny neillparth yr ty. athitheu ath lu yny parth arall. adyro dy urenhinyaeth yny ewyllys agwrhaidaw. Ac o enryded gwneuthur y ty heb wynt. peth nys kauas eiryoet ty y geinghei yndaw. ef atangneuedha athi. Ar kennadeu aaethant ar gennadwri honno gantunt att uendigeituran. Ac ynteu a agymerth kynghor. Sef agauas yny gynghor kymryt hynny. athrwy gynghor branwen uu hynny oll. Ac rac llygru y wlat oed genti hitheu hynny. Y dangneued honno agyweirwyt arty aateilwyt yn uawr ac ynbraff. ac ystryw awnaeth y gwydyl. Sef ystryw awnaethant dodi gwanas o bop parth y bop colouyn o cant colouyn aoed yny ty. adodi boly croen ar bop gwanas. agwr aruawc ympob un ohonunt. Sef awnaeth efnyssyen dyuot ymblaen llu ynys y kedyrn ymywn ac edrych golygon orwyllt antrugar-

awc ar hyt y ty. Ac arganuot y bolyeu crwyn awnaeth ar hyd y pyst. Beth yssyd yny boly hwnn heb ef wrth un orgwydyl. blawt eneit heb ef. Sef awnaeth ynteu y deimlaw hyt pangauas y benn. Agwascu y benn yny glyw y vyssed yn ymauodi yny vreithell drwy yr ascwrn. Ac adaw hwnnw. adodi y law ar un arall agouyn beth yssyd yma. blawt medei y gwydyl. Sef awnaey ynteu yr un gware aphawb ohonunt hyt nat edewis ef wr byw or holl wyr ordeucanwr eithyr un. Adyuot at hwnnw agouyn beth yssyd yma. blawt eneit heb y gwydyl. Sef awnaeth ynteu y deimlaw ef. yny gauas y benn. Ac ual y gwascassei benneu yrei ereill gwascu penn hwnnw. Sef y clywei arueu am benn hwnnw. nyt ymedewis ef ahwnnw yny lladawd. ac yna canu eglyn. Yssit yny boly hwnn amryw vlawt. keimet kynniuyeit disgymueit yntrin rac kytwyr cat barawt. Ac ar hynny ydoethyw yniueroed yr ty. ac y doeth gwyr o ynys Iwerdon yr ty or neillparth. agwyr o ynys y kedyrn or parth arall. ac yn gyuebrwydet ac ydeistedassant y bu duundeb y ryngtunt. Ac yd estynnwyt y urenhinyaeth yr mab. Ac yna gwedy daruot y dangued galw o vendigeituran ymab attaw. ygan vendigeituran y kyrchawd ymab att vanywydan. A phawb or ae gwelei yny garu. y gan uanawydan y gelwis nyssyen uab eurosswyd y

mab attaw. Y mab aaeth attaw yndiryon. Paham heb yr efnyssyn. nadaw uy nei uab vychwaer attafi. kynny bei urenhin ar iwerdon da oed gennyfi ymdirioni ar mab. Aet ynllawen heb y bendigeituran. Y mab aaeth attaw yn llawen. Y duw ydygaf vyngkyffes heb ynteu yny uedwl. ys anhebic agyflauan gan y tylwyth y gwneuthur awnafi yr awrhoñ. achyuodi y uynyd a chymryt y mab herwyd ydraet. ac heb ohir kynn kael odyn yn y ty gauael arnaw ynywant y mab ynwysc y benn yny gynneu tan. Aphanwelas branwenn y mab yn boeth yny tan. hi agyngytywys bwrw neit yny tan orlle ydoed yn eisted rwng y deu uroder. A chael o uendigeituran hi yny neilllaw. ae taryan yny llaw arall. Ac yna ymgyuoc o bawp ar hyt y ty. allyna y godwrd mwyhaf auu gan niuer unty. Pawb yn kymryt y arueu. Ac yna y dywawt Mordw tyllyon. Gwern gwngwch uiwch uordwyt tyllyon. Ac yny aeth pawp ympenn y arueu. y kynhellis bendigeituran vranwen y rwng y daryan ae yscwyd. Ac yna y dechreius y gwydyl kynneu tan dan y peir dateni. ac yna y byrywt y kalaned ynypeir. yny uei yn llawn. Ac y kyuodynt drannoeth yn wyr ymlad yn gystal achynt eithyr na ellynt dywedut. Ac yna pan welas efnyssyn y kalaned heb eni yn vnlle owyr ynys y kedyrn ydywawt yny uedwl. Oiaduw heb ef gwae vi vy-

BAYERISCHE STAATS- BIBLIOTHEK MÜNCHEN

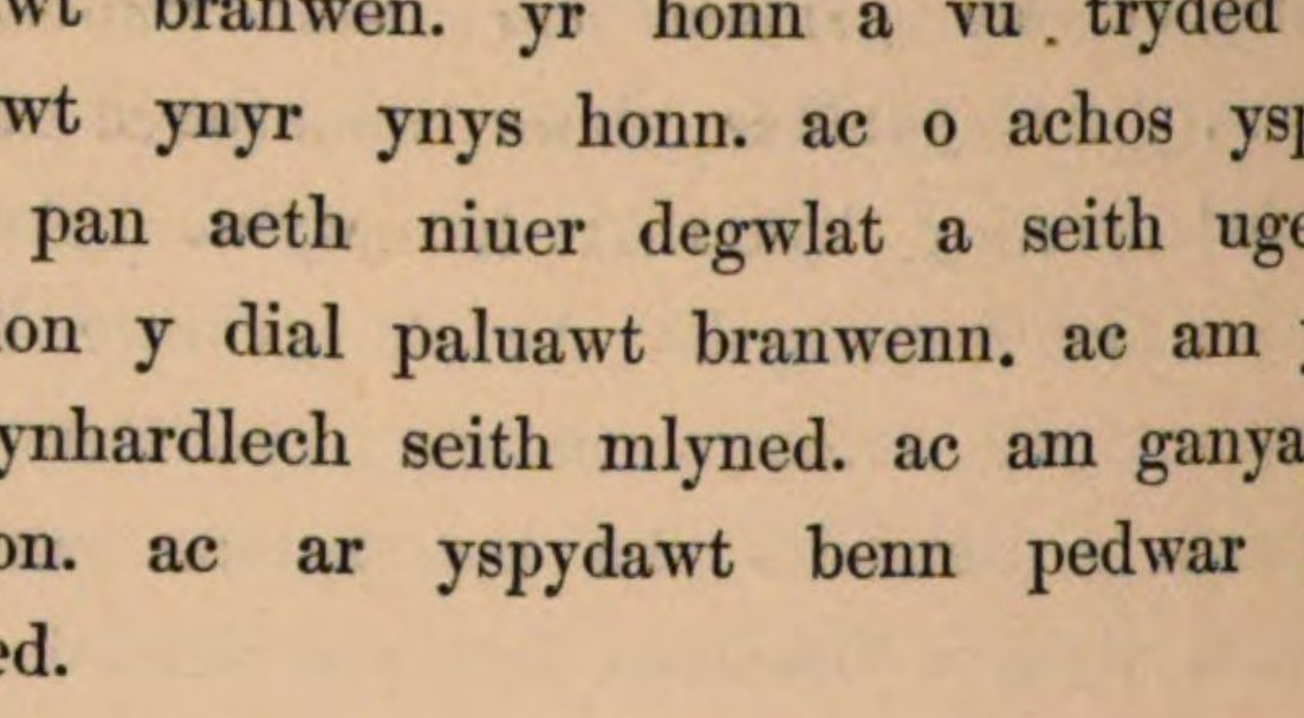
mot yn achaws yr wydwic honn o wyr ynys y kedyrn. A meuyl ym heb ef ony cheissafi waret rac hynn. Ac ymedyryaw ymplith calaned y gwydyl. adyuot deu wydel uonllwm idaw ae vwrw yny peir ynrith gwydel. Ymestynnu idaw ynteu ynypeir yny tyrr y peir ynpedwardryll. ac yna tyrr y gallon ynteu. Ac o hynny y bu y meint goruot auu y wyr ynys y kedyrn. Ni bu oruot ohȳny eithyr dianc seithwyr abrathu bendigeituran yn y troet agwenwynwaew. Sef seithwyr a dihengis. Pryderi. Manawydan. Gluueri. Eil taran. Talyessin. Ac ynawc grudyen uab muryel. Heilyn uab gwynn hen. Ac yna y peris bendigeituran llad y benn. A chymerwch chwi y penn heb ef adygwch hyt y gwynurynn yn llundein. achledwch yno ef ae wyneb ar freinc achwi a vydwch ar y fford yn hir. Yn hardlech y bydwch seithmlyned ar ginyaw. ac adar riannon yn canu ywch. Ar penn auyd kystal gennwch y gedymdeithas ac y bu oreu gennwch pan uu arnaf i eiryoet. Ac yggwales ympenuro ybydwch pedwar ugeint mlyned. Ac yny agoroch y drws parth ac aber henuelen y tu a chernyw y gellwch uot yno. ar penn yndilwgyr gennwch. Ac or pann agoroch y drws hwnnw ny ellwch uot yno. kyrchwch lundein y gladu y penn. achyrchwch chwi ragoch drwod. Ac yna y llas y benn ef. Ac y kychwynnassant

ar penn gantunt drwod y seithwyr hynny. A branwen ynwythuet. Ac y aber alaw yntal ebolyon ydaethant yr tir. Ac yno eisted awnaethant agorffowys. Edrych ohoni hitheu ar iwerdon. Ac ar ynys y kedyrn awelei o honunt. Oiauab duw heb hi gwae ui omganedigaeth. ysda dwy ynys adiffeithwyt om achaws i. adodi ucheneit uawr athorri y challon ar hynny. A gwneuthur bed pedryual idi ae chladu yno ygglan alaw. Ac ar hynny kerdet awnaeth y seithwyr parth a hardlech ar penn gantunt val y bydant yn kerdet. llyma gyweithyd yn kyuaruot ac wynt owyr agwraged. Aoes gennwch chwi chwedleu heb y manawydan. Nac oes heb wynt o nyt goresgyn o gasswallawn uab beli ynys y kedyrn. Ae vot yn vrenhin coronawc yn llundein. Pa daruu heb wynteu y garadawc vab bran. ar seithwyr aedewit y gyt ac ef yn yr ynys honn. Dyuot kasswallawn am eu penn allad y chwegwyr. Athorri o honaw ynteu gradawc y gallon o annyuyget. Am welet y cledyf ynllad y wyr. ac nawydyat pwy ae lladei. Kasswallawn ar daroed idaw wiscaw llen hut ymdanaw. Ac nywelei neb ef ynllad y gwyr. namyn y cledyf. Ny mynnei gasswallawn ylad ynteu ynei uab y geuynderw oed. Ahwnnw uu y trydyd dyn atores y gallon o anniuyget. Penndarandyuet aoed ynwas ieuanc

gyt ar seithwyr adihengis yr coet heb wynt. Ac yna y kyrchassant wynteu hardlech ac y dechreuassant eisted. Ac y dechreuwyt ymdiwallu o vwyt allynn. Ac y dechreuassant wynteu vwyta ac yuet. Dyuot tri ederyn adechreu canu udunt ryw gerd. ac oc aglywssynt ogerd. diuwyn oed pob un y wrthi hi. Aphell dremynt oed udunt eu gwelet uch penn y weilgi allan. achyn amlycket oedudunt wy achynbydynt gyt ac wy. ac ar hynny oginyaw y buant seith mlyned. Ac ympenn yseithuet ulwydyn y kychwynassant parth a gwalas ympenuro. Ac yno ydoed udunt lle tec brenhineid uchbenn y weilgi. Ac y neuad uawr aoed yno udunt. ac yr neuad y kyrchyssant. ae deudrws aoed ynagoret. ar trydyd drws yngayat yr hwnn tua chernyw. Weldi racco heb y manawydan y drws nydylywn ni y agori. Ar nos honno y buant yno ydiwall. Ac yndigrif gantunt. ac yr awelsynt o vwyt yny gwyd. ac yr aglywys ehun. ny doey y gof udunt hwy dim. nac o hynny nac o alar ynybyt. Ac yno y treulyssant y pedwar ugeint mlyned hyt na wybuant hwy eiryoet. dwyn yspeit digrifach na hyfrydach no honno. Nyt oed annesmwythach nac adnabot o vn ar ygilyd y uot yn hynny o amser no phan doethant yno. Nyt oed annesmwythach gantunt wynteu gytuot y penn yna.

no phan uuassei bendigeituran yn vyw gyt ac wynt. Ac oachaws y pedwar ugeint mlyned hynny y gelwit. Yspydawt urdawl benn yspydawt vrannwen a matholwch oed yr honn yd aeth-pwyt y iwerdon. Sef a wnaeth heilyn uab gwynn dydgweith. Meuyl ar uymarafi heb ef onyt agoraf y drws. y wybot ae gwir adywedir am hynny. Agori y drws awnaeth. ac edrych ar gernyw. ac ar aber henuelen. Aphan edrychwys yd oed yngynhyspysset gantunt y geniuer collet agollas-synt eiryoet. ar geniuer car achedymdeith a gollassynt. Ar geniuer drwc adoethoed udunt achyt bei yna y kyuarffei ac wynt. Ac yn bennaf am eu harglwyd. Ac or gyuawr honno ny allyssant wy orfowys. namyn kychwynnu ar penn parth a llundein. Pa hyt bynnac ybydynt ar y fford wynt a doethant hyt yn llundein. Ac agladassant y penn yny gwynurynn. A hwnnw uu y trydyd mat cud pan cudywyt. Ar trydyd anuat datcud pandatcudywyt. kanydoey ormes byth drwy vor yr ynys honn trauei y penn yny cud hwnnw. A hynny adyweit y kyfarwydyt eu kyfranc hwy. y gwyr y gychwynnwys o iwerdon yw hwnnw. Yn iwerdon nyt edewit dyn byw namyn pump gwraged beichiawc y mywn gogof yn diffeithwch iwerdon. Ar pump gwraged hynny ynyr un kyfnot aanet udunt pumpmeib. Ar pump-

meib hynny auagassant hyt pan uuant weisson mawr. Ac yny uedylyassant amwraged. Ac yny uu damunet gantunt eu kaffael. Ac yna kyscu pob un law heb law gan uam ygilyd. agwledychu y wlat ae chyuannhedu. ae rannu y ryngtunt ell pump. Ac o achaws yrannyat hwnnw y gelwir ettwa pump rann Iwerdon. Ac edrych ywlat awnaethant ford y buassei yr aeruaeu. achael eur ac aryant yny yttoedynt yn gyuoethawc. Allyna ual y teruyna y geinc honn or mabinogi. O achaws paluawt branwen. yr honn a vu tryded anuat paluawt ynyr ynys honn. ac o achos yspadawt bran pan aeth niuer degwlat a seith ugeint y iwerdon y dial paluawt branwenn. ac am y ginyaw ynhardlech seith mlyned. ac am ganyat adar riannon. ac ar yspydawt benn pedwar ugeint mlyned.



# BRANWEN THE DAUGHTER OF LLYR.

HERE IS THE SECOND PORTION OF
THE MABINOGI.

Bendigeid Vran, the son of Llyr was the crowned king of this Island, and he was exalted from the crown of London. And one afternoon he was at Harlech in Ardudwy, at his court, and he sat upon the rock of Harlech, looking over the sea. And with him were his brother Manawyddan the son of Llyr, and his brothers by the mother's

side, Nissyen and Evnissyen, and many nobles likewise, as was fitting to see around a king. His two brothers by the mother's side were the sons of Eurosswydd, by his mother, Penardun, the daughter of Beli son of Manogan. And one of these youths was a good youth and of gentle nature, and would make peace between his kindred and cause his family to be friends when their wrath was at the highest; and this one was Nissyen; but the other would cause strife between his two brothers when they were most at peace. And as they sat thus, they beheld thirteen ships coming from the South of Ireland, and making towards them, and they came with a swift motion, the wind being behind them, and they neared them rapidly. "I see ships afar," said the king, "coming swiftly towards the land. Command the men of the court that they equip themselves, and go and learn their intent." So the men equipped themselves and went down towards them. And when they saw the ships near, certain were they that they had never seen ships better furnished. Beautiful flags of satin were upon them. And behold one of the ships outstripped the others, and they saw a shield lifted up above the side of the ship, and the point of the shield was upwards, in token of

peace. And the men drew near that they might hold converse. Then they put out boats and came towards the land. And they saluted the king. Now the king could hear them from the place where he was, upon the rock above their heads. "Heaven prosper you," said he, "and be ye welcome. To whom do these ships belong and who is the chief amongst you?" "Lord," said they, "Matholwch king of Ireland is here and these ships belong to him." "Wherefore comes he?" asked the king, "and will he come to the land?" "He is a suitor unto thee, lord," said they, "and he will not land unless he have his boon." "And what may that be?" enquired the king. "He desires to ally himself with thee, lord," said they, "and he comes to ask Branwen the daughter of Llyr, that, if it seem well to thee, the Island of the Mighty may be leagued with Ireland and both become more powerful." "Verily," said he, "let him come to land, and we will take counsel thereupon." And this answer was brought to Matholwch. "I will go willingly," said he. So he landed, and they received him joyfully; and great was the throng in the palace that night, between his hosts and those of the court; and next day they took counsel, and they resolved to bestow Branwen upon

Matholwch. Now she was one of the three chief ladies of this Island, and she was the fairest damsel in the world.

And they fixed upon Aberffraw, as the place where she should become his bride. And they went thence, and towards Aberffraw the hosts proceeded; Matholwch and his host in their ships; Bendigeid Vran and his host by land, until they came to Aberffraw. And at Aberffraw they began the feast and sat down. And thus sat they. The King of the Island of the Mighty and Manawyddan the son of Llyr, on one side, and Matholwch on the other side, and Branwen the daughter of Llyr beside him. And they were not within a house, but under tents. No house could ever contain Bendigeid Vran. And they began the banquet and caroused and discoursed. And when it was more pleasing to them to sleep than to carouse they went to rest, and that night Branwen became Matholwch's bride.

And next day they arose, and all they of the court, and the officers began to equip and to range the horses and the attendants, and they ranged them in order as far as the sea.

And behold one day, Evnissyen, the quarrelsome man of whom it is spoken above, came by chance into the place, where the horses of Math-

olwch were, and asked whose horses they might be. "They are the horses of Matholwch king of Ireland, who is married to Branwen, thy sister; his horses are they." "And is it thus they have done with a maiden such as she, and moreover my sister, bestowing her without my consent? They could have offered no greater insult to me than this," said he. And thereupon he rushed under the horses and cut off their lips at the teeth, and their ears close to their heads, and their tails close to their backs, and wherever he could clutch their eyelids, he cut them to the very bone, and he disfigured the horses and rendered them useless.

And they came with these tidings unto Matholwch, saying that the horses were disfigured, and injured so that not one of them could ever be of any use again. "Verily, lord," said one, "it was an insult unto thee, and as such was it meant." "Of a truth, it is a marvel to me, that if they desire to insult me, they should have given me a maiden of such high rank and so much beloved of her kindred, as they have done." "Lord," said another, "thou seest that thus it is, and there is nothing for thee to do but to go to thy ships." And thereupon towards his ships he set out.

And tidings came to Bendigeid Vran that Matholwch was quitting the court without asking leave, and messengers were sent to enquire of him wherefore he did so. And the messengers that went, were Iddic the son of Anarawd, and Heveydd Hir. And these overtook him and asked of him what he designed to do, and wherefore he went forth. "Of a truth," said he, "if I had known I had not come hither. I have been altogether insulted, no one had ever worse treatment than I have had here. But one thing surprises me above all." "What is that?" asked they. "That Branwen the daughter of Llyr, one of the three chief ladies of this Island, and the daughter of the King of the Island of the Mighty, should have been given me as my bride, and that after that I should have been insulted; and I marvel that the insult was not done me before they had bestowed upon me a maiden so exalted as she." "Truly, lord, it was not the will of any that are of the court," said they, "nor of any that are of the council that thou shouldest have received this insult, and as thou hast been insulted, the dishonour is greater unto Bendigeid Vran than unto thee." "Verily," said he, "I think so. Nevertheless he cannot recal the insult." These men returned with that answer

to the place where Bendigeid Vran was, and they told him what reply Matholwch had given them. "Truly," said he, "there are no means by which we may prevent his going away at enmity with us, that we will not take." "Well, lord," said they, "send after him another embassy." "I will do so," said he. "Arise Manawyddan son of Llyr, and Heveydd Hir, and Unic Glew Ysgwyd, and go after him, and tell him that he shall have a sound horse for every one that has been injured. And beside that, as an atonement for the insult, he shall have a staff of silver, as large and as tall as himself, and a plate of gold of the breadth of his face. And shew unto him who it was that did this, and that it was done against my will; but that he who did it is my brother, by the mother's side, and therefore it would be hard for me to put him to death. And let him come and meet me," said he, "and we will make peace in any way he may desire."

The embassy went after Matholwch, and told him all these sayings in a friendly manner, and he listened thereunto. "Men," said he, "I will take counsel." So to the council he went. And in the council they considered that if they should refuse this, they were likely to have more shame rather than to obtain so great an atonement.

They resolved therefore to accept it, and they returned to the court in peace.

Then the pavilions and the tents were set in order after the fashion of a hall; and they went to meat, and as they had sat at the beginning of the feast, so sat they there. And Matholwch and Bendigeid Vran began to discourse; and behold it seemed to Bendigeid Vran, while they talked, that Matholwch was not so cheerful as he had been before. And he thought that the chieftain might be sad because of the smallness of the atonement which he had, for the wrong that had been done him. "Oh man," said Bendigeid Vran, "thou dost not discourse to-night so cheerfully as thou wert wont. And if it be because of the smallness of the atonement, thou shalt add thereunto whatsoever thou mayest choose, and to-morrow I will pay thee the horses." "Lord," said he, "Heaven reward thee." "And I will enhance the atonement," said Bendigeid Vran, "for I will give unto thee a cauldron, the property of which is, that if one of thy men be slain to-day, and be cast therein, to-morrow he will be as well as ever he was at the best, except that he will not regain his speech." And thereupon he gave him great thanks, and very joyful was he for that cause.

And the next morning they paid Matholwch the horses as long as the trained horses lasted. And then they journeyed into another commot, where they paid him with colts until the whole had been paid, and from thenceforth that commot was called Talebolion.

And a second night sat they together. "My lord," said Matholwch, "whence hadst thou the cauldron which thou hast given me?" "I had it of a man who had been in thy land," said he, "and I would not give it except to one from there." "Who was it?" asked he. "Llassar Llaesgyvnewid; he came here from Ireland, with Kymideu Kymeinvoll, his wife, who escaped from the Iron House in Ireland, when it was made red hot around them, and fled hither. And it is a marvel to me that thou shouldst know nothing concerning the matter." "Something I do know," said he, "and as much as I know I will tell thee. One day I was hunting in Ireland, and I came to the mound at the head of the lake, which is called the Lake of the Cauldron. And I beheld a huge yellow-haired man coming from the lake with a cauldron upon his back. And he was a man of vast size, and of horrid aspect, and a woman followed after him. And if the man was tall, twice as large as he was the woman,

and they came towards me and greeted me. 'Verily,' asked I, 'wherefore are you journeying?' 'Behold this,' said he to me, 'is the cause that we journey. At the end of a month and a fortnight this woman will have a son; and the child that will be born at the end of the month and the fortnight will be a warrior fully armed.' So I took them with me, and maintained them. And they were with me for a year. And that year I had them with me not grudgingly. But thenceforth was there murmuring, because that they were with me. For from the beginning of the fourth month they had begun to make themselves hated and to be disorderly in the land; committing outrages, and molesting and harassing the nobles and ladies; and thenceforward my people rose up and besought me to part with them, and they bade me to choose between them and my dominions. And I applied to the council of my country to know what should be done concerning them; for of their own free will they would not go, neither could they be compelled against their will, through fighting. And [the people of the country,] being in this strait, they caused a chamber to be made all of iron. Now when the chamber was ready, there came there every smith that was in Ireland, and every one who owned tongs and ham-

mer. And they caused coals to be piled up as high as the top of the chamber. And they had the man, and the woman, and the children, served with plenty of meat and drink; but when it was known that they were drunk, they began to put fire to the coals about the chamber, and they blew it with bellows until the house was red hot all around them. Then was there a council held in the centre of the floor of the chamber. And the man tarried until the plates of iron were all of a white heat; and then, by reason of the great heat, the man dashed against the plates with his shoulder and struck them out, and his wife followed him; but except him and his wife none escaped thence. And then I suppose, lord," said Matholwch unto Bendigeid Vran, "that he came over unto thee." "Doubtless he came here," said he, "and gave unto me the cauldron." "In what manner didst thou receive them?" "I dispersed them through every part of my dominions, and they have become numerous and are prospering every where, and they fortify the places where they are with men and arms, of the best that were ever seen."

That night they continued to discourse as much as they would, and had minstrelsy and carousing, and when it was more pleasant to

them to sleep than to sit longer, they went to rest. And thus was the banquet carried on with joyousness; and when it was finished, Matholwch journeyed towards Ireland, and Branwen with him, and they went from Aber Menei, with thirteen ships and came to Ireland. And in Ireland was there great joy because of their coming. And not one great man nor noble lady visited Branwen unto whom she gave not either a clasp, or a ring, or a royal jewel to keep, such as it was honourable to be seen departing with. And in these things she spent that year in much renown, and she passed her time pleasantly, enjoying honour and friendship. And in the mean while, it chanced that she became pregnant, and in due time a son was born unto her, and the name that they gave him was Gwern the son of Matholwch, and they put the boy out to be foster-nursed, in a place where were the best men of Ireland.

And behold in the second year a tumult arose in Ireland, on account of the insult which Matholwch had received in Wales, and the payment made him for his horses. And his foster-brothers, and such as were nearest unto him, blamed him openly for that matter. And he might have no peace by reason of the tumult until they should

revenge upon him this disgrace. And the vengeance which they took was to drive away Branwen from the same chamber with him, and to make her cook for the court; and they caused the butcher, after he had cut up the meat, to come to her and give her every day a blow on the ear, and such they made her punishment.

"Verily, lord," said his men to Matholwch, "forbid now the ships and the ferry boats and the coracles, that they go not into Wales, and such as come over from Wales hither, imprison them that they go not back for this thing to be known there." And he did so; and it was thus for no less than three years.

And Branwen reared a starling in the cover of the kneading trough, and she taught it to speak, and she taught the bird what manner of man her brother was. And she wrote a letter of her woes, and the despite with which she was treated, and she bound the letter to the root of the bird's wing, and sent it towards Wales. And the bird came to this Island, and one day it found Bendigeid Vran at Caer Seiont in Arvon, conferring there, and it alighted upon his shoulder and ruffled its feathers, so that the letter was seen, and they knew that the bird had been reared in a domestic manner.

Then Bendigeid Vran took the letter and looked upon it. And when he had read the letter, he grieved exceedingly at the tidings of Branwen's woes. And immediately he began sending messengers to summon the Island together. And he caused seven score and four countries to come unto him, and he complained to them himself of the grief that his sister endured. So they took counsel. And in the council they resolved to go to Ireland, and to leave seven men as princes here. And Caradawc the son of Bran, as the chief of them, and their seven knights. In Edeyrnion, were these men left. And for this reason were the seven knights placed in the town. Now the names of these seven were Caradawc the son of Bran, and Heveydd Hir, and Unic Glew Ysgwyd, and Iddic the son of Anarawc Gwalltgrwn, and Fodor the son of Ervyll, and Gwlch Minascwrn, and Llassar the son of Llaesar Llaesgygwyd, and Pendaran Dyved as a young page with them. And these abode as seven ministers to take charge of this Island; and Caradawc the son of Bran was the chief amongst them.

Bendigeid Vran, with the host of which we spoke, sailed towards Ireland, and it was not far across the sea, and he came to shoal water. It was

but by two rivers; the Lli and the Archan were they called; and the nations covered the sea. Then he proceeded with what provisions he had on his own back, and approached the shore of Ireland.

Now the swineherds of Matholwch were upon the sea shore, and they came to Matholwch. "Lord," said they, "greeting be unto thee." "Heaven protect you," said he, "have you any news?" "Lord," said they, "we have marvellous news; a wood have we seen upon the sea, in a place where we never yet saw a single tree." "This is indeed a marvel," said he; "saw you aught else?" "We saw, lord," said they, "a vast mountain beside the wood, which moved, and there was a lofty ridge on the top of the mountain, and a lake on each side of the ridge. And the wood, and the mountain, and all these things moved." "Verily," said he, "there is none who can know aught concerning this, unless it be Branwen."

Messengers then went unto Branwen. "Lady," said they, "What thinkest thou that this is?" "The men of the Island of the Mighty, who have come hither on hearing of my ill treatment and my woes." "What is the forest that is seen upon the sea?" asked they. "The yards and the masts

of ships," she answered. "Alas," said they, "what is the mountain that is seen by the side of the ships?" "Bendigeid Vran, my brother," she replied, "coming to shoal water; there is no ship that can contain him in it." "What is the lofty ridge with the lake on each side thereof?" "On looking towards this Island he is wroth, and his two eyes on each side of his nose are the two lakes on each side of the ridge."

The warriors and chief men of Ireland were brought together in haste, and they took counsel. "Lord," said the nobles unto Matholwch, "there is no other counsel than to retreat over the Linon, (a river which is in Ireland,) and to keep the river between thee and him, and to break down the bridge that is across the river, for there is a load-stone at the bottom of the river that neither ship nor vessel can pass over." So they retreated across the river, and broke down the bridge.

Bendigeid Vran came to land, and the fleet with him by the bank of the river. "Lord," said his chieftains, "knowest thou the nature of this river, that nothing can go across it, and there is no bridge over it?" "What," said they, "is thy counsel concerning a bridge?" "There is none," said he, "except that he who will be chief let him be a

bridge. I will be so," said he. And then was that saying first uttered, and it is still used as a proverb. And when he had lain down across the river, hurdles were placed upon him, and the host passed over thereby.

And as he rose up, behold the messengers of Matholwch came to him, and saluted him, and gave him greeting in the name of Matholwch, his kinsman, and showed how that of his good will he had merited of him nothing but good. "For Matholwch has given the kingdom of Ireland to Gwern the son of Matholwch, thy nephew and thy sister's son. And this he places before thee, as a compensation for the wrong and despite that has been done unto Branwen. And Matholwch shall be maintained wheresoever thou wilt, either here or in the Island of the Mighty." Said Bendigeid Vran, "Shall not I myself have the kingdom? Then peradventure I may take counsel concerning your message. From this time until then no other answer will you get from me." "Verily," said they, "the best message that we receive for thee, we will convey it unto thee, and do thou await our message unto him." "I will wait," answered he, "and do you return quickly."

The messengers set forth and came to Matholwch. "Lord," said they, "prepare a better message for Bendigeid Vran. He would not listen at all to the message that we bore him?" "My friends," said Matholwch, "what may be your counsel?" "Lord," said they, "there is no other counsel than this alone. He was never known to be within a house, make therefore a house that will contain him and the men of the Island of the Mighty on the one side, and thyself and thy host on the other; and give over thy kingdom to his will, and do him homage. So by reason of the honour thou doest him in making him a house, whereas he never before had a house to contain him, he will make peace with thee." So the messengers went back to Bendigeid Vran, bearing him this message.

And he took counsel, and in the council it was resolved that he should accept this, and this was all done by the advice of Branwen, and lest the country should be destroyed. And this peace was made, and the house was built both vast and strong. But the Irish planned a crafty device, and the craft was that they should put brackets on each side of the hundred pillars that were in the house, and should place a leathern bag on each

bracket, and an armed man in every one of them. Then Evnissyen came in before the host of the Island of the Mighty, and scanned the house with fierce and savage looks, and descried the leathern bags which were around the pillars. "What is in this bag?" asked he of one of the Irish. "Meal, good soul," said he. And Evnissyen felt about it until he came to the man's head, and he squeezed the head until he felt his fingers meet together in the brain through the bone. And he left that one and put his hand upon another, and asked what was therein? "Meal," said the Irishman. So he did the like unto every one of them, until he had not left alive of all the two hundred men save one only; and when he came to him, he asked what was there? "Meal, good soul," said the Irishman. And he felt about until he felt the head, and he squeezed that head as he had done the others. And albeit he found that the head of this one was armed, he left him not until he had killed him. And then he sang an Englyn,—

There is in this bag a different sort of meal,
The ready combatant, when the assault is made
By his fellow warriors, prepared for battle.

Thereupon came the hosts unto the house. The men of the Island of Ireland entered the house on the one side, and the men of the Island of the Mighty on the other. And as soon as they had sat down, there was concord between them; and the sovereignty was conferred upon the boy. When the peace was concluded, Bendigeid Vran called the boy unto him, and from Bendigeid Vran the boy went unto Manawyddan, and he was beloved by all that beheld him. And from Manawyddan the boy was called by Nissyen the son of Eurosswydd, and the boy went unto him lovingly. "Wherefore," said Evnissyen, "comes not my nephew the son of my sister unto me? Though he were not king of Ireland, yet willingly would I fondle the boy." "Cheerfully let him go to thee," said Bendigeid Vran, and the boy went unto him cheerfully. "By my confession to Heaven," said Evnissyen in his heart, "unthought of by the household is the slaughter that I will this instant commit."

Then he arose and took up the boy by the feet, and before any one in the house could seize hold of him, he thrust the boy headlong into the blazing fire. And when Branwen saw her son burning in the fire, she strove to leap into the

fire also, from the place where she sat between her two brothers. But Bendigeid Vran grasped her with one hand, and his shield with the other. Then they all hurried about the house, and never was there made so great a tumult by any host in one house as was made by them, as each man armed himself. Then said Morddwydtyllyon, "The gad-flies of Morddwydtyllyon's Cow!" And while they all sought their arms, Bendigeid Vran supported Branwen between his shield and his shoulder.

Then the Irish kindled a fire under the cauldron of renovation, and they cast the dead bodies into the cauldron until it was full, and the next day they came forth fighting men as good as before, except that they were not able to speak. Then when Evnissyen saw the dead bodies of the men of the Island of the Mighty no where resuscitated, he said in his heart, "Alas! woe is me, that I should have been the cause of bringing the men of the Island of the Mighty into so great a strait. Evil betide me if I find not a deliverance therefrom." And he cast himself among the dead bodies of the Irish, and two unshod Irishmen came to him, and, taking him to be one of the Irish, flung him into the cauldron. And he stretched him-

self out in the cauldron, so that he rent the cauldron into four pieces, and burst his own heart also.

In consequence of that, the men of the Island of the Mighty obtained such success as they had; but they were not victorious, for only seven men of them all escaped, and Bendigeid Vran himself was wounded in the foot with a poisoned dart. Now the seven men that escaped were Pryderi, Manawyddan, Gluneu Eil Taran, Taliesin, Ynawc, Grudyen the son of Muryel, and Heilyn the son of Gwynn Hen.

And Bendigeid Vran commanded them that they should cut off his head. "And take you my head," said he, "and bear it even unto the White Mount, in London, and bury it there, with the face towards France. And a long time will you be upon the road. In Harlech you will be feasting seven years, the birds of Rhiannon singing unto you the while. And all that time the head will be to you as pleasant company as it ever was when on my body. And at Gwales in Penvro you will be fourscore years, and you may remain there, and the head with you uncorrupted, until you open the door that looks towards Aber Henvelen, and towards Cornwall. And after you

have opened that door, there you may no longer tarry, set forth then to London to bury the head and go straight forward."

So they cut off his head, and these seven went forward therewith. And Branwen was the eighth with them, and they came to land at Aber Alaw, in Talebolyon, and they sat down to rest. And Branwen looked towards Ireland and towards the Island of the Mighty, to see if she could descry them. "Alas," said she, "woe is me that I was ever born; two Islands have been destroyed because of me!" Then she uttered a loud groan and there broke her heart. And they made her a foursided grave and buried her upon the banks of the Alaw.

Then the seven men journeyed forward towards Harlech, bearing the head with them; and as they went behold there met them a multitude of men and of women. "Have you any tidings?" asked Manawyddan. "We have none," said they, "save that Caswallawn, the son of Beli, has conquered the Island of the Mighty, and is crowned King in London." "What has become," said they, "of Caradawc the son of Bran, and the seven men who were left with him in this Island?" "Caswallawn came upon them,

and slew six of the men, and Caradawc's heart broke for grief thereof; for he could see the sword that slew the men, but knew not who it was that wielded it. Caswallawn had flung upon him the Veil of Illusion, so that no one could see him slay the men, but the sword only could they see. And it liked him not to slay Caradawc, because he was his nephew the son of his cousin. And now he was the third whose heart had broke through grief. Pendaran Dyved, who had remained as a young page with these men, escaped into the wood," said they.

Then they went on to Harlech, and there stopped to rest, and they provided meat and liquor, and sat down to eat and to drink. And there came three birds, and began singing unto them a certain song, and all the songs they had ever heard were unpleasant compared thereto; and the birds seemed to them to be at a great distance from them over the sea, yet they appeared as distinct as if they were close by; and at this repast they continued seven years.

And at the close of the seventh year, they went forth to Gwales in Penvro. And there they found a fair and regal spot overlooking the ocean; and a spacious hall was therein. And

they went into the hall, and two of its doors were open, but the third door was closed, that which looked towards Cornwall. "See, yonder," said Manawyddan, "is the door that we may not open." And that night they regaled themselves and were joyful. And of all they had seen of food laid before them, and of all they had heard of, they remembered nothing; neither of that, nor of any sorrow whatsoever. And there they remained fourscore years, unconscious of having ever spent a time more joyous and mirthful. And they were not more weary than when first they came, neither did they, any of them, know the time they had been there. And it was not more irksome to them having the head with them, than if Bendigeid Vran had been with them himself. And because of these fourscore years, it was called the entertaining of the noble head. The entertaining of Branwen and Matholwch was in the time that they went to Ireland.

One day said Heilyn the son of Gwynn, "Evil betide me, if I do not open the door to know if that is true which is said concerning it." So he opened the door and looked towards Cornwall and Aber Henvelen. And when they had looked, they were as conscious of all the evils they had

ever sustained, and of all the friends and companions they had lost, and of all the misery that had befallen them, as if all had happened in that very spot; and especially of the fate of their lord. And because of their perturbation they could not rest, but journeyed forth with the head towards London. And they buried the head in the White Mount, and when it was buried, this was the third goodly concealment; and it was the third ill-fated disclosure when it was disinterred, inasmuch as no invasion from across the sea came to this Island, while the head was in that concealment.

And thus is the story related of those who journeyed over from Ireland.

In Ireland none were left alive, except five pregnant women in a cave in the Irish wilderness; and to these five women in the same night were born five sons, whom they nursed until they became grown up youths. And they thought about wives, and they at the same time desired to possess them, and each took a wife of the mothers of their companions, and they governed the country and peopled it.

And these five divided it amongst them, and because of this partition are the five divisions

of Ireland still so termed. And they examined the land where the battles had taken place, and they found gold and silver until they became wealthy.

And thus ends this portion of the Mabinogi, concerning the blow given to Branwen, which was the third unhappy blow of this Island; and concerning the entertainment of Bran, when the hosts of sevenscore countries and ten went over to Ireland, to revenge the blow given to Branwen; and concerning the seven years banquet in Harlech, and the singing of the birds of Rhiannon, and the sojourning of the head for the space of fourscore years.

# NOTES TO BRANWEN THE DAUGHTER OF LLYR.

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### Bendigeid Vran.—Page 103.

Bran the son of Llyr Llediaith, and sovereign of Britain, derives, according to the Welsh authorities, his title of Bendigeid, or the Blessed, from the circumstance of his having introduced Christianity into this Island. They tell us that he was the father of the celebrated Caradawc, (Caractacus) whose captivity he is said to have shared; and proceed to state that having embraced the Christian faith, during his seven years' detention in Rome, he returned to his native country, and caused the Gospel to be preached there.* The following Triad recites these events.

"The three blissful Rulers of the Island of Britain,† Bran the Blessed the son of Llyr Llediaith, who first brought the faith of Christ to the nation of the Cymry from Rome, where he was seven years a hostage for his son Caradawc, whom the Romans made prisoner through the craft, and deceit, and treachery of Aregwedd Fôeddawg [usually supposed to be Cartismandua.] The second was Lleurig ab Coel ab Cyllyn Sant, who was called Lleufer Mawr, [the great Light,] and built the ancient church at Llandaff, which

* For an account of Bendigeid Vran, see Professor Rees's Welsh Saints, p. 77.

† "Tri Menwedigion Teyrnedd ynys Prydain; Bran fendigaid ab Llyr Llediaith a ddygwys gyntaf ffydd yng Nghrist i Genedl y Cymry o Rufain, lle y bu efe saith mlynedd yngwystl ei fab Caradawc a ddug Gwyr Rhufain yng ngharchar gwedi ei fradychu drwy hud a thwyll a chynllwyn Aregwedd Fôeddawg: Ail, Lleirwg ab Coel ab Cyllin Sant, a elwir Lleufer Mawr, a wnaeth yr Eglwys gyntaf yn Llandaf, a honno a fu'r gyntaf yn ynys Prydain, ac a ddodes fraint Gwlad a Chenedl a brawd a briduw ar a fyddaint o'r ffydd yng Nghrist; Trydydd, Cadwaladr Fendigaid a roddes nawdd o'i diroedd a'i holl ddäoedd ei hun i'r ffyddloniaid a ffoynt rag y Saeson di grêd a'r Ammrodorion a fynnaint eu lladd." Tr. 35.

was the first in Britain, and who gave the privileges of land, and of kindred, and of social rights, and of society to such as were of the faith of Christ. The third was Cadwaladyr the Blessed, who gave refuge, with his lands, and with all his goods, to the believers who fled from the Saxons without faith, and from the aliens who would have slain them."

The benefit which Bran thus conferred upon his country, procured for his family the distinction of being accounted one of the three Holy Tribes; the families of Cunedda Wledig and Brychan Brycheiniog were the other two.

All this, however, it may be observed, is much at variance with the particulars of Caradawc's captivity, and of his family, recorded by classical writers.

Bran is ranked with Prydain ab Aedd Mawr, and Dyvnwal Moelmud, as one of the three Kings who gave stability to sovereignty by the excellence of their system of government.*

Various ancient Welsh documents allude to the incidents recorded of Bran in the Mabinogi of Branwen. Thus in the curious poem entitled Kerdd am Veib Llyr ab Brychwel Powys, attributed to Taliesin, are the following lines,—

"Bum i gan Vran yn Iwerddon
Gwleis pan laddwyd morddwyd tyllon."†

I was with Bran in Ireland,
I saw when Morddwyd Tyllon was slain.

And there is a Triad upon the story of his head being buried under the White Tower of London, with the face towards France, intended as a charm against foreign invasion. Arthur, it appears, proudly disinterred the head, preferring to hold the Island by his own strength alone, and this is recorded as one of the fatal disclosures of Britain.

* "Tri Bancewyddion Teyrnedd ynys Prydain; Prydain ab Aedd Mawr; Dyfnwal Moel Mud; a Bran ab Llyr Lledlaith; sef goreu Trefn eu Trefn hwy a Deyrnedd ynys Prydain hyd onis beirnid hwy'n bennorawl ar bob Trefneu eraill a wnaed yn holl ynys Prydain." Triad 36.

† Myv. Arch. i. p. 66.

"The three Closures and Disclosures of the Island; Fi
of Bendigeid Vran ab Llyr, which Owain the son of Max
buried under the White Tower in London, and while it was
no invasion could be made upon this Island; the second
bones of Gwrthevyr the blessed, [Vortimer,] which were bu
the chief harbour of the Island, and while they remained the
den all invasions were ineffectual. The third was the dragons b
by Lludd ab Beli, in the city of Pharaon, in the rocks of Snow
And the three closures were made under the blessing of God, and
attributes, and evil befel from the time of their disclosure. Gwrt
eyrn Gwrtheneu, [Vortigern,] disclosed the dragons to revenge the
displeasure of the Cymry against him, and he invited the Saxons in
the guise of men of defence to fight against the Gwyddyl Ffychti:
and after this he disclosed the bones of Gwrthevyr the Blessed,
through love of Ronwen, [Rowena,] the daughter of the Saxon Hengist. And Arthur disclosed the head of Bendigeid Vran ab Llyr,
because he chose not to hold the Island except by his own strength.
And after the three disclosures came the chief invasions upon the
race of the Cymry."*

The name of Bran is of frequent occurence in the poems of Cynddelw, and other bards of the middle ages.

## Harlech.—Page 103.

Most of the localities which occur in the Tale of Branwen, are too well known to need any description; one or two, however, require a slight notice. Of Harlech, it may be remarked that it is also called

* "Tair Cudd a Datgudd ynys Prydain; Cyntaf, Pen Bendigeidfran ab Llyr, a guddiawdd Owain ab Macsen Wledig yn y Gwynfryn yn Llundain; a thra bai yn hynny o ansawdd ni ddelai Ormes i'r ynys honn; Ail ydoedd Esgyrn Gwrthefyr Fendigaid, a gladdwyd ym mhrif borthladdoedd yr ynys; a thra baint yn eu cudd analledig gormes i'r ynys honn; Trydydd oedd y dreigiau a guddiwyd gan Ludd ab Beli yn ninas Pharäon yng Nghreigiau'r Eryri: a'r tri chudd hynny a ddoded yn nawdd Duw a'i riniau, ac anpoed Gwaeth o'r awr a'r un a'u datguddiai. Gwertheyrn Gwrtheneu a ddatguddiawdd y dreigiau er dial anfodd y Cymry parth ag ef, ac a wahoddes y Saeson dan rith gwŷr porth i ymladd a'r Gwyddyl Ffichti; a gwedi hynny y datguddiawdd efe Esgyrn Gwrthefyr Fendigaid, o serch ar Ronwen ferch Hengist Sais; ac Arthur a ddatguddiawdd Benn Bendigeidfran fab Llyr, can mai bach oedd ganthaw gadw yr ynys namyn oi Gadernyd ei hûn; a gwedi'r tri datgudd y cafas Gormes y goreu ar Genedl y Cymry." Triad 53.

Twr Bronwen, or Branwen's Tower. The name of Caer Collwyn was also bestowed upon it after Collwyn ab Tangno, chief of one of the fifteen Noble Tribes of North Wales. It possesses the ruins of a fine castle. Harlech stands on the sea coast, on the confines of Ardudwy, one of the six districts of Merionethshire, of which the portion called Dyffryn Ardudwy, is a remnant of the Cantrev y Gwaelod, inundated in the time of Gwyddno Garanhir.

Edeyrnion, mentioned a little further on in the story, is also situated in Merionethshire.

Talebolion is a Commot in Anglesey.

Aberffraw, likewise in Anglesey, was the residence of the princes of Gwynedd, from the time of Roderick the Great, in 843, to that of the last Llywelyn, in 1282.

### Eurosswydd.—Page 104.

Eurosswydd is beyond doubt the Roman general Ostorius, the captor of Llyr Lledíaith, and his family, including Bran and Caradawc, (Caractacus.)

He is mentioned as such in Triad l. already quoted. See II. p. 149.

### Beli the son of Manogan.—Page 104.

Beli, surnamed the Great, was king over Britain forty years, and was succeeded in the sovereignty by his sons, Lludd and Caswallawn, better known as Cassivelaunus. In the Armes attributed to Taliesin, Beli is thus addressed,—

"Fur itti iolaf
Buddyg Veli
A Manhogan
Rhi rhygeidwei deithi
Ynys fel Feli." Myv. Arch. i. p. 73.

Greatly do I honour thee
Victorious Beli,

Son of Manogan the king.
Do thou preserve the glory
Of the Honey Island* of Beli.

## Branwen.—Page 105.

The beautiful Branwen, (or Bronwen, "the white bosomed," as she is more frequently called,) is one of the most popular heroines of Welsh romance. No less celebrated for her woes than for her charms, we find that her eventful story was a favourite theme with the bards and poets of her nation. Numerous instances might be adduced of the allusions to her, which their compositions contain; but it may here suffice to quote the words of Davydd ab Gwilym, who, in one of his odes addressed to Morvudd, compares her hue to that of Bronwen the daughter of Llyr.

"Llariaidd yw llun bun bevyr
A'i lliw fal Bronwen ferch Llyr."

The indignities to which Branwen was subjected in Ireland are referred to in one of the Triads.

"Tair Engir balfawd ynys Prydain: palfawd Matholwch Wyddel ar Fronwen ferch Llyr; a phalfawd a roddes Wenhwyfach i Wenhwyfar, a honno a beris y Gad Gamlan; a phalfawd Golyddan fardd ar Gadwaladr Fendigaid." Triad 49.

In 1813, a grave containing a funeral urn was discovered on the banks of the river Alaw, in Anglesey, in a spot called Ynys Bronwen. The appearance of the grave, and its remarkable locality, led to the inference that it might indeed be the "Bedd Petrual," the four-sided place of burial, in which, according to the text, her sorrowing companions deposited the remains of the unfortunate heroine of the Mabinogion. The following account of its discovery was communicated

* An ancient name for Britain.

in 1821 to the Cambro Briton, (and printed in that publication, ii. p. 71.) by Sir R. C. Hoare, on the authority of Richard Fenton, Esq. of Fishguard.

"An Account of the Discovery, in 1813, of an Urn, in which, there is every reason to suppose, the ashes of *Bronwen* (White Bosom), the daughter of Llyr, and aunt to the great Caractacus, were deposited.

A farmer, living on the banks of the Alaw, a river in the Isle of Anglesea, having occasion for stones, to make some addition to his farm-buildings, and having observed a stone or two peeping through the turf of a circular elevation on a flat not far from the river, was induced to examine it, where, after paring off the turf, he came to a considerable heap of stones, or *carnedd*, covered with earth, which he removed with some degree of caution, and got to a *cist* formed of coarse flags canted and covered over. On removing the lid, he found it contained an urn placed with its mouth downwards, full of ashes and half-calcined fragments of bone. The report of this discovery soon went abroad, and came to the ears of the parson of the parish, and another neighbouring clergyman, both fond of, and conversant in, Welsh antiquities, who were immediately reminded of a passage in one of the early Welsh romances, called the *Mabinogion* (or juvenile tales), the same that is quoted in Dr. Davies's Latin and Welsh Dictionary, as well as in Richards's, under the word *Petrual* (square).

'Bedd petrual a wnaed i Fronwen ferch Lyr ar lan Alaw, ac yno y claddwyd hi.'

*A square grave was made for Bronwen, the daughter of Llyr, on the banks of the Alaw, and there she was buried.*

Happening to be in Anglesea soon after this discovery, I could not resist the temptation of paying a visit to so memorable a spot, though separated from it by a distance of eighteen miles. I found it, in all local respects, exactly as described to me by the clergyman above mentioned, and as characterised by the cited passage from the romance. The *tumulus*, raised over the venerable deposit, was of considerable circuit, elegantly rounded, but low, about a dozen paces from the river Alaw.* The Urn was preserved entire, with an ex-

* "This spot is still called *Ynys Bronwen*, or the Islet of Bronwen, which is a remarkable confirmation of the genuineness of this discovery."

ception of a small bit out of its lip, was ill baked, very rude and simple, having no other ornament than little pricked dots, in height from about a foot to fourteen inches, and nearly of the following shape.

When I saw the urn, the ashes and half calcined bones were in it."

Branwen appears to be the Brangwaine or Brangian of romance, though the character of the Welsh heroine, and the part she sustains, differ widely from those attributed to the confidante of Tristan and Yseult la belle. In like manner Matholwch the Irishman also seems identical with Morholt the stern king of Ireland of the Trouveurs. See the Romances of Meliadus of Leonnoys, Tristan, &c.

THE ISLAND OF THE MIGHTY.—PAGE 105.

YNYS y Kedyrn, the Island of the Mighty, is one of the many names bestowed upon Britain by the Welsh. A Triad, in which several more of these ancient appellations are preserved, asserts that while yet uninhabited the Island was called Clas Merddin, but that after its colonization it bore the name of Vel Ynys, which was again changed in compliment to its conquest by Brut, into Ynys Prydain, or the Island of Brut. The same Triad states that some authorities attribute the more modern designation to its conquest by Prydain son of Aedd the Great. Myv. Arch. ii. p. 1.

### An Atonement for the Insult.—Page 109.

The compensation here offered to Matholwch, is strictly in accordance, except as regards the size of the silver rod, with what was required by the Laws of Hywel Dda, where the fine for insult to a king is fixed at a "hundred cows on account of every cantrev in the kingdom, and a silver rod with three knobs at the top, that shall reach from the ground to the king's face, when he sits in his chair, and as thick as his ring-finger; and a golden bason, which shall hold fully as much as the king drinks, of the thickness of a husbandman's nail, who shall have followed husbandry for seven years, and a golden cover, as broad as the king's face, equally thick as the bason." In another MS. the payment, instead of being only partly in gold, is said to have been entirely in that metal; thus "a golden rod as long as himself, of the thickness of his little finger, and a golden tablet, as broad as his face, and as thick as a husbandman's nail."

### The Cauldron.—Page 110.

The powers exercised by this family through the influence of the cauldron, bear a strong resemblance of those possessed by the Tuath de Dannan, a race of necromancers, who once invaded Ireland. This tribe, whilst sojourning in Asia, were at war with the Syrians, and were enabled to triumph through the aid of magic, as they had the art of resuscitating such of their number as fell in fight by sending demons to animate their corpses, so that the Syrians found to their dismay that those whom they had slain met them in battle the next day as vigorous as ever. In this difficulty, they had recourse to the advice of their priests, who told them to drive a stake of mountain ash through the bodies of such as they slew, and that, if they had been animated by demons, they would instantly turn into worms. This counsel was followed, and the Tuath de Dannan were compelled to quit that country.

An ancient Irish poem contains a series of Triads respecting this race, which remind us of some passages in the Mabinogi of Kilhwch and Olwen. See p. 267.

"Blackness, obscurity, and darkness, were their three cup-bearers; strength, robustness, and vigour, their three horses; indignation, pursuit, and swiftness, their three hounds, &c." See Bunting.

### Caradawc the son of Bran.—Page 116.

This Prince, so well known under his latinized name of Caractacus, is chiefly remarkable for his captivity in Rome, which, according to Welsh authorities, was shared by his father Bran, his grandfather Llyr Llediaith, and all his near kinsfolk. There are several Triads relating to this principal event of his life. From one of these it seems that he was chosen by his countrymen as their general, or War-king,* to repel the incursions of the Romans, and another corroborates this by styling him "One of the three Rulers of choice,"† having been elected by the voice of the country and the people, although he was not an elder. There is no doubt of his having stood high in the esteem of his nation; and we are told that "the men of Britain, from the prince to the slave, became his followers in their country's need against the progress of the foe and of destruction. And wheresoever he went in war, all the men of the Island went in his train, and none desired to remain at home."‡

Caradawc is also extolled as one of the those brave princes,§ who by reason of their valour could never be overcome save by treachery;

* "Tri Unbenn Dygynnull ynys Prydain: Cyntaf, Prydain fab Aedd Mawr pan rodded Teyrnedd ddosparthus ar ynys Prydain a'i rhagynysoedd; Ail, Caradawc ap Bran pan ddoded arnaw ef Gattëyrnedd holl ynys Prydain er attal Cyrch Gwyr Rhufain; ac Owain ab Macsen Wledig pan gawsant y Cymry'r Dëyrnedd ym mraint eu cenedl eu hunain y gan yr ymherawdr Rhufein; sef a'u gelwir y rhain y Tri Unbenn Dygynnull am eu breiniaw felly y gan ddygynnull gwlad a gorwlad dan holl derfynau Cenedl y Cymry, a chynnal dygynnull ymhob Cyfoeth, a Chwmmwd, a Chantref yn ynys Prydain a'i rhagynysoedd." Triad 34. See also Triad 24, where he is termed Gatteyrn.

† "Tri Unbenn Rhaith Ynys Prydain: Un, Caswallawn ab Lludd ab Beli ab Mynogan; Ail, Caradawc ap Bran ap Llyr Llediaith; Trydydd Owain ab Macsen Wledig; sef o Raith Gwlad a Chenedl y doded arnynt yr Unbennaeth, lle nad oeddent Hyneifiaid." Triad 17.

‡ In this Triad he is called one of the exalted servants, and is distinguished as the son of a Bard.

"Tri Chynweisiad ynys Prydain; Caradawc ab Bran, ab Llyr Llediaith; a Chawrdaf mab Caradawg Freichfras; ac Owain fab Macsen Wledig; sef a'u gelwid felly am fyned, o'u gwir fodd, holl wyr ynys Prydain o deyrn i aillt yn wyr iddynt, wrth raid gwlad, rag rhuthr gal a difrawd; a phan elynt y triwyr hyn i ryfel nid oedd nebun o wyr ynys Prydain nad elai yn eu gosgorddau; ac ni fynnid aros ynghartref; a thri meib beirdd oeddynt." Triad 41.

§ "Tri glewion Unbennaid ynys Prydain; Cynfelyn Wledig, a Charadawc ab Bran, ac Arthur: sef y gortrechaint ar eu galon hyd nas gellid, namyn o frad a chynllwyn, eu gorfod." Triad 23.

and the treason by which he was cast into the hands of his enemies is very frequently alluded to. Avarwy ab Lludd ab Beli, and his daughter Aregwedd Foeddawg, were the traitors, and are mentioned in terms of disgust and execration. "One of the praise-worthy opposers," is another of the titles bestowed upon Caradawc, because he resisted the invasion of the Cæsarians.*

### White Mount in London.—Page 124.

Under the name of the Gwynvryn, or White Mount of the text, allusion is most probably intended to the Tower of London, in which the Welsh, who always regarded the capital as a city of their own foundation, appear to have felt a peculiar interest.

Llywarch ab Llewelyn, (Prydydd y Moch,) a poet of the twelfth and early part of the thirteenth century, speaks of it as "The White eminence of London, a place of splendid fame."

"Hyd wynn urynn llundein lle clod luc."†

The keep of the metropolitan fortress of England, has in turn been attributed to Celts, Romans, Saxons, and Normans; now however the "Towers of Julius" are assigned upon irrefragable evidence to the early Norman period.

### Caswallawn.—Page 125.

Caswallawn the son of Beli, known more generally by the name of Cassivelaunus bestowed on him by the Romans, is a celebrated character in Welsh history. He is recorded as one of the chiefs chosen to oppose the invasion of Cæsar, and was styled one of the War-kings of Britain.‡

* "Tri Madoreilittiwr ynys Prydain; Prydain ab Aedd Mawr yn goreilid y ddraig Ormes, sef oedd honno gormes anrhaith a difrawd a faged yn ynys Prydain; a Charadawg ab Bran ab Llyr, yn goreilid Gormes y Caisariaid; a Rhitta Gawr yn goreilid Gormes ac Anrhaith y Brenhinoedd annosparthus." Tr. 55.

† Myvyrian Archaiology i. p. 280.

‡ "Tri phrif Gatteyrn ynys Prydain: Caswallawn ab Beli, Gweirydd fab Cynfelyn Wledig, a Charadawg ab Bran fab Llyr Llediaith." Tr. 24.

It is related that Caswallawn led an army of sixty-one thousand men* against Julius Cæsar. The charms of Flur, the daughter of Mygnach Gorr, are said to have been the cause of this incursion. She had been carried off by Mwrchan, a Gaulish prince, in alliance with Cæsar, to whom he intended to present his prize. The expedition which Caswallawn headed was successful; six thousand of the partisans of Cæsar were slain, and Flur was recovered. Some of the circumstances of this exploit acquired for Caswallawn the designation of "One of the three Gold-Shoemakers,"† (the other two being Manawyddan mab Llyr, and Llew Llaw Gyffes, as will be detailed hereafter) and the whole achievement occasioned him to be ranked among the three faithful lovers of Britain.‡

The army of Caswallawn did not return with their leader, whence it is called one of the three Emigrant hosts of Britain.

Meinlas was the name of Caswallawn's horse. Trioedd y Meirch ii.

### Five Divisions of Ireland.—Page 129.

It is asserted that at a very remote period, Ireland was divided into a pentarchy composed of the kingdoms of Munster, Leinster, Connaught, Ulster, and Meath.

* The portion of the Triad of the three expeditions that relates to Caswallawn, is as follows; –

"Ail Cyforddwy a ddyweiniwyd y gan Gaswallawn ab Beli ab Manogan a Gwenwynwyn a Gwanar meibion Lliaws ab Nwyfre, ac Arianrod ferch Beli eu Mam. Ac o Arllechwedd Galedin, ac Essyllwg, ac o Gydwelyddon y Bylwennwys ydd hanoeddynt; a rhif y Gwyr hynny oeddynt driugaint ac un mîl; a myned a wnaethant y gyda Chaswallawn eu hewythr ar ol y Caisariaid drwy Fôr hyd yn Nhir Geli Llydaw, a hanoeddyn o Rïal y Cymry: ac ni ddaeth un o honynt na'u heppil yn eu hôl i'r ynys honn, eithr aros a wnaethant yng Ngwlâd Gwasgwyn yn mysg y Caisariaid, lle maent hyd yn awr; ac ynghyrch dial yr Orddwy honno y daeth y Caisariaid gyntaf i'r ynys honn." Tr. 14.

† See Triad 124.

‡ "Tri Serchogion ynys Prydain: Cyntaf, Caswallawn ab Beli am Fflur ferch Mygnach Gorr, a myned yn ei chyrch hyd yn Nhir Gasgwyn, yn erbyn gwŷr Rhufain, a'i dwyn ymaith, a lladd chwemil o'r Caisariaid; ac yn nial hynny o alanas y daethant wyr Rhufain i ynys Prydain; Ail fu Trystan fab Tallwch am Essyllt ferch March ab Meirchion ei Ewythr; Trydydd, Cynon am Forfydd ferch Urien Reged." Triad 102. See also, Triad xl.

# Manawyddan bab Llyr.

# MANAWYDDAN VAB LLYR

## LLYMA Y DRYDED GEINC OR MABINOGI.

Gwedy daruot yr seithwyr adywedassam ni uchot cladu penn bendigeituran yny gwynvryn yn llundein. ae wyneb ar freinc. edrych awnaeth manawydan ar y dref yn llundein ac ar y gedymdeithon adodi ucheneit uawr. achymryt diruawr alar ahiraeth ynddaw. Oiaduw holl gyuoethawc gwaeui heb ef nyt oes neb heb le idaw heno namyn mi. Arglwyd heb y pryderi. nauit gyndrymhet genhyt ahynny. dy geuynderw yssyd

urenhin yn ynys y kedyrn. achyn gwnel gameu ti heb ef. ny buost ti hawlwr tir adayar eiryoet. tryded lledyf unbenn wyt. Ie heb ef kyt boet keuynderw ymi ygwr hwnnw. goathrist yw gennyf gwelet neb yn lle bendigeituran vy mrawt. ac ny allaf uot ynllawen yn unty ac ef. awney ditheu gynghor arall heb y pryderi. Reit oed im wrth gynghor heb ef. apha gynghor yw hwnnw. Seith gantref ry edewit ymi heb y pryderi a riannon uy mam yssyd yno. mi arodaf itti honno a medyant y seith gantref genthi. Achynny bei itti o gyuoeth namyn y seith cantref hynny. nyt oes seith cantref well noc wy. Kicua uerch wynn gloyw yw vyggwreic ynneu heb ef. achynn enwedigaeth y kyuoeth ymi. bit y mwynant yti ariannon. Aphei mynnot gyuoeth eiryoet atuyd y kaffut ti hwnnw. Nauynnaf unbenn heb ef. duw adalo it dygedymdeithas. Ygedymdeithas oreu aallwyfi ytti y byd os mynny. Mynnaf eneit heb ef duw adalo itt. A mi aaf gyt athi yedrych riannon. Ac y edrych y kyuoeth. Iawn awney heb ynteu. mi atebygaf nawrendeweist eiryoet ar ymdidanwreic well no hi. Yr amser y bu hitheu yny dewred ny bu wreic delediwach no hi. ac ettwa ny byd y anuodlawn y phryt. wynt agerdassant ractunt. a phahyt bynnac y bydynt ar y fford wynt adoethant y

dyuet. Gwled darparedic oed udunt erbyn eu-dyuot yn arberth. Ariannon achicua wedy y harlwyaw. Ac yna dechreu kyt eisted ac ymdidan o uanawydan ariannon. Ac or ymdidan tirioni awnaeth y bryt ae uedwl wrthi. Ahoffi yny uedwl na welsei eiryoet gwreic digonach y thecket ae thelediwet no hi. Pryderi heb ef mi avydaf wrth adywedeisti. Padywedydat oed hwnnw heb y riannon. Arglwydes heb ef bryderi. mi athroessum ynwreic yuanawydan uab llyr. A minheu a vydaf wrth hynny ynllawen heb y riannon. llawen yw gennyf inneu heb y manawydan. Aduw adalo yr gwr yssyd yn rodi y minneu ygedymdeithas mor difleis a hynny. Kynndarfuot y wled honno y kyscwyt genthi. ar ny deryw or wled heb y pryderi treulwch chwi. aminneu aaf yhebrwng vyggwrogaeth y gasswallawn uab beli hyt yn lloegyr. arglwyd heb y riannon ygkent y mae kasswallawn. athi aelly treulaw y wled honn. ae aros ynteu auo nes. Ninheu ae harown heb ef. ar wled honno adreulassant. A dechreu awneuthant kylchaw dyuot ae hela. achymryt eu digrifwch. Ac wrth rodyaw y wlat ny welsynt eiryoet wlat gyuanhedach no hi. naheldir well. nac amylach y mel ae physcawt no hi. Ac yn hynny tynu kedymdeithas y rygtunt yllpedwar hyt na mynnei yr vn vot heb y gilyd na dyd na nos. ac ymmysc hynny

ef aaeth at gasswallawn hyt yn ryt ychen y hebrwng y wrogaeth idaw. A diruawr auu yny erbyn yno. adiolwch idaw hebrwng y wrogaeth idaw. A gwedy y ymchoelut kymryt eu gledeu ae hesmwythter aorugant pryderi amanawydan. adechreu gwled aorugant yn arberth kanys priflys oed. ac o honei y dechreuit pob enryded. Agwedy y bwyta kyntaf y nos honno tra uei y gwas-sanaethwyr yn bwyta. kyuodi allan aorugant a chyrchu gorsed arberth awnaethant yllpedwar ac eu niuer gyt ac wynt. Ac ual y bydant yn eisted uelly. llyma dwryf. Achan ueint y twryf llyma gawat o nywl yn dyuot hyt nawanhoed yr un ohonunt hwy y gilyd. Ac yn ol y nywl llyma yngoleuhau pob lle. Aphan edrychyssant y ford y gwelynt y preideu ar anreitheu ar kyuanhed kynno hynny. ny welynt neb ryw dim. na thy nac aniueil. na mwc. na than. na dyn. na chyuanned eithyr tei y llys ynwac diffeith angkyfanned heb dyn heb vil yndunt. Seu kedymdeithon ehun wedy eu colli heb wybot dim ywrthynt onyt hwy yllpedwar. Oia yr arglwyd duw heb y manawydan mae niuer yllys an niuer ninheu eithyr hynn. awn y edrych. dyuot yr neuad awnaethant nyt oed neb. kyrchu y kastell ar hundy ny welent neb. ym medgell nac y glythyn nyt oed namyn diffeithwch. Dyvod

awnaethant yllpedwar* . . . . . ahela
awnaethant achymmeryd digrivwch adechreu
awnaeth. pob un o honynt y rodyaw y wlat ar
kyuoeth yd oed gantunt ae ty. ae kyuanhed. a
neb ryw† . . . . . eithyr gwydlydnot.
Agwedy gorphen eu gwled ac eu darmerth o
honunt. dechreu awnaethant ymborth ar gic hela
a physcawt abydafeu. Ac uelly blwydyn ar eil
a treulyssant yndigrif gantunt. Ac ynydiwed di-
ffygyaw a wnaethant. Dioer heb y manawydan ny
bydwn ualhynn. kyrchwn loegyr acheisswn grefft
y kaffon yn hymborth. Kyrchu lloegyr aorugant
Adyuot hyt yn henfford. Achymryt arnunt gwneu-
thur kyfrwyeu. adechreu awnaeth ef uanawydan
llunyaw corfeu ac eu lliwaw arywed y gwelsei
ganlasar llaesgygwyd achalch llasar. agwneuthyr
calchlasar racdaw ual y gwnathoed y gwr arall.
ac wrth hynny y gelwir etwa calchlasar. am y
wneuthur o lasar llaesgygwyd. Ac or gweith hwn-
nw trageffit gan uanawydan. ny phrynit gan gyf-
rwyyd dros wyneb hennfford na chorof na chyfrwy.
ac yny adnabu bop un or kyfrwyydyon y uot yn
kolli oe hennill llawer. ac ny phrynit dim gantunt
onyt gwedy na cheffit gan uanawydan. Ac yn-
hynny ymgynullaw ygyt ohonunt. aduunaw am y
lad ef ae gedymdeith. Ac ynhynny rybud agaws-

* The MS. is here imperfect, the words were probably "*treulaw gwled.*"

† "*dim ny welynt.*"

sant wynteu. achymryt kynghor am adaw y dref. Yrofi a duw heb y pryderi ny chynghorafi adaw y dref. namyn llad y taeogyon racco. Nac ef heb y manawydan bei ymladem ni ac wyntwy clot drwc avydei arnam ac an carcharu awneit. ysgwell ynn heb ef kyrchu tref arall y ymosmeithaw yndi. Ac yna kyrchu dinas arall awnaethant ellpedwar. Pa geluydyt heb y pryderi agymerwn ni arnam. Gwnawn taryaneu heb y manawydan. A wdwm ninneu dim ywrth hynny heb y pryderi. Ni ae provwn heb ynteu. Dechreu gwneuthur taryaneu aorugant. ac eu llunyaw ar lun y taryaneu da a welsynt. adodi yr hyn a dodassynt ar y kyfrwyeu arnunt. ac yn y lle hwnnw a-lwydwys ractunt hyt nat oed eiseu taryan yn yr holl dref onyt* . . . . gantunt hwy. kyflym † . . . . . wynteu adiuessur awnel ‡ . . . . . y buant yny dygwyd-awd yw kytdrefwyr racdunt. ac yny duunassant argeissaw eullad. Rybud adoeth udunt wynteu. achlybot bot y gwyr ae bryt ar eu dihenyd-yaw. Pryderi heb y manawydan y mae y gwyr hynn yn mynnu an diuetha. Na chymerwn ninheu ygan y taeogau hynny. awn y danunt a lladwn wynt. Nac ef heb ynteu. kasswall-awn aglywei hynny ae wyr. a rewin vydem.

* Probably "*a geffyt.*" † "*uelly y bu eu gweith.*" ‡ "*-ynt o daryaneu. ac uelly*"

Kyrchu tref arall awnawn. Wynt adoethant y dref arall. Pa geluydyt yd awn ni wrthi heb y manawydan. Yr honn y mynnych or awdam ni heb y pryderi. Nac ef heb ynteu gwnawn grydyaeth. ny byd o gallon gan grydyon nac ymlad ani nac ymwaravun. Ny wn i dim ywrth honno heb y pryderi. Mi ae gwnn heb ymanawydan a mi adyscaf itti wniaw. Ac nyt ymyrı wn ar gyweiryaw lledyr namyn y prynu yn parawt a gwneuthur yn gweith o honaw. Ac yna dechreu prynu y cordwal teckaf a gafas yny dref. Ac amgen ledyr no hwnnw ny phrynei ef eithyr lledr gwadneu. adechreu awnaeth ymgedymdeithassu ar eurych goreu yny dref. Apheri gwaegeu yr esgidyeu ac euraw y gwaegeu a synnyaw ehun arhynny yny gwybu. ac or achaws hwnnw y gelwit ef yn drydyd eurgryd. Trageffit gantaw ef nac esgit na hossan ny phrynit dim gan gryd yn yr holl dref. Sef awnaeth y crydyon adnabot bot eu hennill yn pallu udunt. kanys ual y llunyei vanawydan y gweith y gwniei pryderi. Dyuot y crydyon achymryt kyghor. Sef a gawssant yn eu kynghor duunaw ar eu llad. Pryderi heb ymanawydan y mae y gwyr hynn yn mynnu anllad. Paham y kymerwn ninneu hȳny ygan y taeogeu lladron heb y pryderi. namyn eu llad hwy oll. Nac ef heb y manawydan nyt ymladwn ac wynt. ac ny bydwn

ynlloegyr bellach. kyrchwn parth a dyuet. ac awn y hedrych. Pa hyt bynnac y buant ar y fford wynt adoethant y dyuet. ac arberth a gyrchassant. Allad tan awnaethant. a dechreu ymborth a hela athreulaw mis uelly. achynnull eu kwn attunt a bot uelly yno vlwydyn. A boregweith kyuodi. pryderi amanawydan y hela. a chyweiryaw eu kwn amynet odieithyr yllys. Sef awnaeth rei o cwn. kerdet oe blaen amynet y berth vechan aoed geyr eullaw. Ac ygyt ac ydaant yr berth kiliaw yngyflym acheginwrych mawr gantunt ac ymchoelut at y gwyr. Nessawn heb y pryderi parth arberth y edrych beth yssyd yndi. nessau parth ar berth awnaethant. pan nessayssant llyma vaed coet claerwyn yn kyuodi or berth. Sef aoruc y cwn ohyder ygwyr ruthraw idaw. ssef awnaeth ynteu adaw y berth achilyaw dalym ywrth y gwyr. Ac yny uei agos y gwyr idaw kyuarth arodei yr kwn heb gilyaw yrdunt. Aphan yghei y gwyr y kiliei eilweith ac y torrei y gyuarth. Ac ynol y baed y kerdassant yny welynt gaer uawr aruchel. agweith newyd arnei yny lle ny welsynt na maen nagweith eiryoet. Ar baed ynkyrchu yr gaer yn vuan ar kwn ynyol. A gwedy mynet y baed ar kwn yr gaer. ryuedu a wnaethant welet y gaer yny lle ny welsynt eiryoet weith kyn no hynny. Ac o benn yr

orsed edrych awnaethant ac ymwarandaw ar kwn. Pa hyt bynnac ybydynt uelly ny chlywynt un or kwn na dim y wrthunt. Arglwyd heb y pryderi mi aaf yr gaer y geissyaw chwedleu y wrth y cwn. Dioer heb ynteu nyt da dy gyghor uynet yr gaer honn nys gweleist eiryoet. Ac ogwney vygkyngor i nyt ey idi. ar neb adodes hut ar y wlat aberis bot y gaer ymma. Dioer heb y pryderi ny madeuaf i vygcwn. Pagyghor bynnac a gaffei ef y gan uanawydan y gaer agyrchawd ef. Pandaeth yr gaer nadyn. na mil. nar baed. nar cwn. na thy. nac anhed. nys gwelei yny gaer. Ef a welei ual amgymherued llawr y gaer ffynawn agweith o vaen marmor ynychylch. Ac ar lan y fynnawn kawc eur uchben llech o vaen marmor. achadwyneu ynkyrchu yr awyr. a diben nysgwelei arnunt. Gorawenu awnaeth ynteu wrth decket yr eur. adahet gweith y kawc. Adyuot awnaeth ynyd oed y kawc ac ymauael ac ef. Ac ual y dymaeuaelawd ar kawc glynu y dwylaw wrth y kawc. ae draet wrth y llech ydoed y kawc yn seuyll arnei. adwyn y leueryd y gantaw hyt na allei dywedyt vn geir. a seuyll awnaeth uelly. ae aros ynteu awnaeth manawydan hyt parth adiwed ydyd. aphrydnawn byrr gwedy bot yn diheu gantaw na chaei chwedleu ywrth pryderi nac ywrth y cwn. dyuot aoruc parth ar llys. pan daw y mywn. sef

awnaeth riannon edrych arnaw. Mae heb hi dy gedymdeith ti ath gwn. Llyma heb ynteu vyng-kyfranc ae datkanu oll. Dioer heb y riannon ys drwc agedymdeith uuost di. ac ys da agedymdeith agollaist di. achan y geir hwnnw mynet allan. ac yr artal y managassei ef uot y gwr argaer. kyrchu yno awnaeth hitheu. Porth y gaer awelas yn agoret ny bu argel arnei. Ac ymywn y doeth. Ac ual y doeth arganuot pryderi ynymauael ar cawc a dyuot attaw. Och arglwyd heb hi beth awney di yma. Ac ymauael ar kawc gyt ac ef. ac ygyt ac ydymeveil glynu y dwylaw hitheu wrth y kawc. ae deutroet wrth y llech hyt na ellei hitheu dywedut un geir. Ac ar hynny gyt ac y bu nos. llyma dwryf arnunt achawat o nywl. achan hynny diflanu ygaer. Ac ymeith ac wynteu. Pan welas kicua verch gwyn gloew nat oed yny llys namyn hi a manawydan. drycyruerth awnaeth hyt nat oed well genti ybyw noe marw. Sef awnaeth manawydan edrych ar hynny. Dioer heb ef cam ydwyt arnaw os rac vy ovyn i y drycyr-uerthy dy. mi arodaf duw yn vach itt naweleisti gedymdeith gywirach noc y keffydi vi. tra vynno duw itt uot uelly. Yrof aduw pei yt uewn i yndechreu vy ieunctit mi agadwwn gywirdeb wrth pryderi. ac yrot titheu mi ae cadwwn. ac na vit un ovyn arnat heb ef. ac yrof aduw heb ef.

ti ageffy y gedymdeithas auynnych y gennyfi herwyd vyggallu i trawelo duw yn bot yny dihirwch hwnn argoual. Duw adalo itt heb hi ahynny adebygwn i. Ac yna kymryt llewenyd ac ehouyndra or uorwyn o achaws hynny. Ie eneit heb y manawydan. nytkyfle ynni trigyaw yma. yn kwn agollasom. ac ymborth nys gallwn. kyrchwn loeger. hawssaf yw yni ymborth yno. Ynllawen arglwyd heb hi. ni a wnawn hynny. Ygyt y kerdassant hyt yn lloegyr. Arglwyd heb hi pa grefft agymerydi arnat. kymer vn lannweith. Nychymeraf i heb ef namyn crydyaeth. ual y gwneuthum gynt. Arglwyd heb hi nyt hoff honno y glanet y wr kygynnilet kyuurd athydi. wrth honno ydafi heb ef. dechreu y geluydyt awnaeth achyweiryaw y weith or cordwal teckaf agauas yny dref. ac ual y dechreuyssynt yn lle arall dechreu gwaegu yr yskidyeu owaegeu eureit yny oed ouer a manweith holl grydyon y dref ywrth yr eidaw ef ehun. Athrageffit y gantaw nac eskit na hossan. ny phryneit y gan ereill dim. A blwydyn uelly y treulwys ef yno yny oed y crydyon yndala kynuigen achyghoruynt wrthaw. Ac ynydoeth rybudyeu idaw. aiuenegi uot y crydyon wedy duunaw ar y lad. Arglwyd heb y kicua pam y diodefir hynn y gan y taeogeu. Nac ef heb ynteu ni aem eissoes y dyuet. dyuet agyrchassyant. Sef aoruc

manawydan pan gychwynnwys parth adyuet. dwyn beich owenith gantaw a chyrchu arberth. achyvanhedu yno. ac nyt oed dim digriuach gantaw no gwelet arberth ar tirogaeth y buassei ynhela ef aphryderi a riannon gyt acwynt. Dechreu a wnaeth kynneuinaw ahela pyscawt allydnot ar eugwal yno. Ac yn ol hynny dechreu ryuoryaw. ac yn ol hynny heu grofft. ar eil. ar dryded. Ac nachaf y gwenith ynkyuot ynoreu yny byt. ae deir grofft yn llwydyaw yn vn dwf. hyt nawelsei dyn wenith degach noc ef. Treulaw amseroed y vlwydyn awnaeth. nachaf y kynnhaeaf yndyuot. Ac y edrych un oe roffteu ydaeth. nachaf honno yn aeduet. Mi a uynnaf vedi honn auory heb ef. Dyuot draegeuyn ynos honno hyt yn arberth. y bore glas drannoeth dyuot y uynnv medi y rofft. pan daw nyt oed namyn y kalaf yn llwm wedy daruot torri pob un yny doi ynydywyssen orkeleuyn. amynet ymeith ar tywys yn hollawl. ac adaw y calaf yno yn llwm. Ryuedu hynny yn uawr a wnaeth adyuot y edrych grofft arall. nachaf hwnnw yn aeduet. Dioer heb ef mi a uynnaf uedi honn auory. athrannoeth dyuot ar uedwl medi honno. Aphandaw nyt oed dim namyn y kalaf llwm. Oiaarglwyd duw heb ef pwy yssyd yngorffen vyndiua i. a mi aegwnn y neb adechreuis uyndiua yssyd yny orfen. Ac adiuawys ywlat gyt

ami. Dyuot y edrych y dryded rofft. pan doeth ny welsei neb wenith degach. ahwnnw yn aeduet. meuyl ymi heb ef ony wylaf i heno. ar neb a duc yr yt arall adaw ydwyn hwnn. ami awybydaf beth yw. Achymryt y arueu awnaeth adechreu gwylat y grofft. Amenegi awnaeth y kicua hynny oll. Ie heb hi beth yssyd yth vryt ti. Mi awylaf y grofft heno heb ef. Y wylat y grofft y daeth. Ac ual y byd am hanner nos uelly nachaf twryf mwyhaf yny byt. Sef awnaeth ynteu edrych. ar hynny llyma eliwlu y byt olygot. a chyfrif na messur ny *ellit* ar hynny. Ac ny wydyat yny uyd y llygot yngwan adan y grofft. Aphob un yn drig-yaw ar hyt y keleuyn. ac yny estwng genti. ac yn torri y tywyssen. ac yn gwan ardywyssen ymeith. ac yn adaw y kalaf yno. Ac ny wydyat ef uot un keleuyn yno. ny bei lygodet am bob un. Ac agymerynt eu hynt racdunt ar tywys gantunt. Ac yna rwng dicter allit taraw ymplith y llygot awnaeth. amwy noc ar y gwydbet neu yr adar yn yr awyr ny chytdremei ef ar yr un o hon-unt eithyr un awelei yn amdrom ual y tebygei na alleid un pedestric. yn ol honno y kerdwys ef ae dala awnaeth ae dodi yny uanec. ac allinin rwym-aw geneu y vanec. ae chadw gantaw. achyrchu y llys. Dyuot yr ystauell yny lle ydoed kicua. Agoleuhau y tan. ac wrth y llinin dodi y uanec ar

y wanas aoruc. Beth yssyd yna arglwyd heb y kicua. lleidr heb ynteu ageueis yn lletratta arnaf. Pa ryw leidyr arglwyd aallut ti y dodi yth uanec heb hi. llyma oll heb ynteu amenegi ual yr lygryssit ac y diuwynissit y groffteu idaw. ac ual y doethant y llygot idaw yr grofft diwethaf yny uyd. Ac vn ohonunt oed amdrom ac adelleis inheu ac yssyd yn vy manec. ac a grogaf inheu avory. Ac ymkyffes y duw bei askaffwn oll mi ae crogwn. Arglwyd heb hi di ryued oed hynny. Ac eissoes anhwymp yw gwelet gwr kyfurd kymoned athidi yn crogi y ryw bryf hwnnw. Aphei gwnelut iawn nyt ymyrrut yny pryf. namyn y ellwng ymeith. meuyl ymi heb ef pei as caffwn i oll wynt onys crogwn. ac ageueis mi ae crogaf. Ie arglwyd heb hi nyt oes achaws ymi y uot ynborth yr pryf hwnnw. namyn goglyt ansyberwyt yti. a gwna ditheu dy ewyllys arglwyd. Beigwypwn innheu defnyd yny byt y dylyut titheu bot ynborth idaw ef. mi avydwn wrth dy gynghor am danaw heb manawydan. achanys nys gwnn arglwydes. medwl yw gennyf ydiuetha. agwna ditheu yn llawen heb hi. Ac yna y kyrchwys ef orsed arberth arllygoden gantaw. A sengi dwy fforch yny lle uchaf yn yr orsed. Ac ual ybyd uelly. llyma y gwelei yscolheic yn dyuot attaw. a hen dillat hydreul tlawt ymdanaw. ac neut oed seith mlyned kynno hynny

yr panwelsei ef na dyn na mil eithyr y pedwar-
dyn y buassynt ygyt yny golles y deu. Arglwyd
heb yr ysgolheic dyd da itt. Duw arodho da itt
agressaw wrthyt heb ef. pan doydi yr yscolheic
heb ef Pandoaf arglwyd oloygyr o ganu. Apha-
ham y gouynny di arglwyd. heb ef. am na weleis
heb ef yr ys seith mlyned undyn onyt pedwardyn
ditholedic athitheu yr awr honn. Ie arglwyd heb
ef mynet trwy ywlat honn yd wyf inheu yr awr
honn parth amgwlat vy hvn. A pharywweith yd
wyd yndaw arglwyd. Crogi lleidyr ageueis ynllet-
ratta arnaf heb ef. Paryw leidyr arglwyd heb yr
yscolheic. pryf awelaf yth law di ual llygoden.
adrwc y gweda y wr kyfurd athydi teimlaw pryf
kyfryw a hwnnw. gellwng ymeith ef. Na ellyngaf
y rof aduw heb ynteu. ynlletratta arnaf y keueis
i ef. Achyfreith lleidyr awnaf inheu ac ef y
grogi. Arglwyd heb ynteu rac gwelet gwr kyfurd
a thidi yny gweith hwnnw. punt a geueis i o
gardotta mi ae rodaf itti agellwng y pryf hwnnw
ymeith. Na ellyngaf y rof aduw. ac nys gwerthaf.
Gwna di arglwyd heb ef ony bei rac gwelet gwr
kyfurd athidi ynteimlaw y ryw bryf hwnnw. nym-
torey i. Ac ymeith ydaeth yr yscolheic. Val
y byd ynteu yn dodi y dulath yny ffyrch na-
chaf offeirat yndyuot attaw ar uarch yngyweir.
Arglwyd dyd da itt heb ef. Duw a rodho da itt

heb y manawydan. athuendith. Bendyth duw itt. apharyw arglwyd ydwyt yny wneuthur. Crogi lleidyr a geueis yn latratta arnaf heb ef. Paryw leidyr yw hwnnw arglwyd heb ef. Pryf heb ynteu ar ansawd llygoden. alletratta awnaeth arnaf. adihenyd lleidyr awnaf ynneu arnaw ef. Arglwyd heb ynteu. rac dywelet yn teimlaw y pryf hwnnw mi ae prynaf ellwng ef. Y duw ydygaf vygkyffes nae werthu nae ellwng nas gwnaf i. Gwir yw arglwyd nyt gwerth arnaw ef dim. Eithyr rac dywelet ti yn ymhalogi wrth y pryf hwnnw. mi arodaf itt teirpuut agollwng ef ymeith. Na vynnaf y rofi aduw heb ynteu vn gwerth yrdaw. namyn yr hwnn a dyly y grogi. Ynllawen arglwyd gwna dy vympwy. ymeith ydaet yr offeirat. Sef awnaeth ynteu maglu y llinin aui vynwgyl y llygoden. ac ual ydoed yny dyrchauel. llyma rwtter escob awelei ae swmereu ae niueroed. Ar escob ehun yn kyrchu parth ac attaw. Sef awnaeth ynteu gohir ar yweith. Arglwyd esgob heb ef dy uendith. Duw arodho y uendith itt heb ef. paryw weith ydwyt ti yndaw. Crogi lleidyr ageueis yn lletratta arnaf heb ef. Ponyt llygoden heb ynteu awelafi ythlaw di. Ie heb ynteu. a lleidyr uu hi arnafi. Ie heb ynteu kan deuthum i ar diuetha y pryf hwnnw mi ae prynaf y gennyt. mi arodaf seith-

punt itt yrddaw. ac rac gwelet gwr kyfurd athi yndiuetha pryf mor dielw ahwnnw gollwng ef arda ageffy ditheu. Na ellynghaf y rof aduw heb ynteu. Kan nys gollyngby yr hynny mi a rodaf it pedeirpunt ar hugeint o aryant parawt agellwng ef. Naellyngaf dygaf yduw vyngkyffes yr y gymeint arall heb ef. Kannys gellyngy yr hynny heb ef mi arodaf itt awely o veirch yny maes hwnn. ar seith swmer yssyd yma. ar seith meirch y maent arnunt. Na vynnaf y rof aduw heb ynteu. Kany mynny hynny gwna yr gwerth avynnych. Gwnaf heb ynteu. rydhau riannon aphryderi. Ti a gey hynny. Na vynnaf yrof aduw. Beth auynny ditheu. Gwaret yr hud ar lletrith y ar seith cantref dyuet. Ti ageffy hynny heuyt a gellwng y llygoden. Naellyngaf y rof aduw heb ef. Gwybot auynnaf pwy ef y llygoden. Vyggwreic i yw hi aphany bei hynny nys dillynghwn. Paffuryf y doeth hi attafi. Y herwa heb ynteu. Miui yw llwyt uab kil coet. a mi adodeis yr hut ar seith cantref dyuet. ac ydial gwawl uab clut o gedymdeithas ac ef ydodeis i yr hut. ac ar pryderi y dieleis i gware broch ygcot agwawl uab clut pan y gwnaeth pwyll penn annwn. a hynny ynllys eueyd hen y gwnaeth o aghyghor. agwedy gwybot dy uot titheu ynkyuanhedu ywlat. ydoeth vynteulu attaf ynheu ac erchi

eu rithaw ynllygot y diua dy yt ti. Ac y doethant y nos gyntaf vynteulu ehunein. Ar eil nos y doethant heuyt ac y diuayassant y dwy grofft. ar tryded nos y doeth uynggwreic agwraged y llys attaf y erchi im eu rithaw. ac y ritheis ynheu. abeichawc oed hi. Aphany bei ueichawc hi nysgordiwedut ti. Achanys hynny vu ae dalahi mi arodaf pryderi ariannon itt. ac awaredaf yr hut ar lletrith yar dyuet. Minneu auenegeis itti pwy oed hi. agellwng hi weithon. Naellygaf yrofi aduw heb ef. Beth auynny ditheu heb ef. Llyma heb ynteu auynnaf. na bo hut vyth ar seith cantref dyuet ac na dotter. Ti ageffy hynny heb ef agellwng hi. Na ellynghaf myn uyngcret heb ynteu. Beth avynny ditheu bellach heb ef. Llyma itt heb ef avynnaf. na bo ymdiala ar pryderi a riannon nac arnaf inheu byth am hynn. Hynny oll a geffy. adioer da y medrieist heb ef. ef adoei am dy benn gwbyl or gouut. Ie heb ynteu rachynny y nodeis ynneu. Rydhaa weithon vyggwreic im. Na rydhaf y rof aduw heb ef. yny welwyf pryderi ariannon yn ryd gyt ami. Wel dyma wyntwy yn dyuot heb ef. arhynny llyma pryderi a riannon. Kyuodi aoruc ynteu yn eu herbvn aegressawu. ac eisted ygyt. A wrda rydha vyggwreic im weithon heb yr escob. ac neu rygeueist gwbyl or annodeist

Gellyngaf yn llawen heb ef ac yna y gellyngawd ef hi. Ac y trewis ynteu hi ahutlath. Ac y datrithwys hi ynwreic ieuanc deccaf awelsei neb. Edrych yth gylch ar y wlat heb ef. athi awely yr holl anhedeu ar kyuanhed ual y buant oreu. Yna kyuodi aoruc ynteu ac edrych. aphan edrychawd ef awelei yr holl wlat yn gyuanned. Ac yngyweir oe holl alauoed ae hannedeu. Paryw wassanaeth y bu pryderi ariannon yndaw heb ef. Pryderi a uydei ac yrd porth uy llys i am y uynwgyl. A riannon auydei amweireu yr essyn wedy bydynt ynkywein gweir am y mynwgyl hitheu. Ac uelly ybu eu carchar. Ac o achaws y karchar hwnnw y gelwit y kyfarwydyt hwnnw mabinogi. mynnweir a mynord. Ac uelly teruyna y geinc honn yma or mabinogi.

# MANAWYDDAN THE SON OF LLYR.

## HERE IS THE THIRD PORTION OF THE MABINOGI.

When the seven men of whom we spoke above, had buried the head of Bendigeid Vran, in the White Mount in London, with its face towards France; Manawyddan gazed upon the town of London, and upon his companions, and heaved a great sigh; and much grief and heaviness came upon him. "Alas, Almighty Heaven, woe is me," he exclaimed, "there is none save myself without a resting place this night." "Lord,"

said Pryderi, "be not so sorrowful. Thy cousin is king of the Island of the Mighty, and though he should do thee wrong, thou hast never been a claimant of land or possessions. Thou art the third disinherited prince." "Yea," answered he, "but although this man is my cousin, it grieveth me to see any one in the place of my brother Bendigeid Vran, neither can I be happy in the same dwelling with him." "Wilt thou follow the counsel of another?" said Pryderi. "I stand in need of counsel," he answered, "and what may that counsel be?" "Seven Cantrevs remain unto me," said Pryderi, "wherein Rhiannon my mother dwells, I will bestow her upon thee and the seven Cantrevs with her, and though thou hadst no possessions but those Cantrevs only, thou couldst not have seven Cantrevs fairer than they. Kicva, the daughter of Gwynn Gloyw, is my wife, and since the inheritance of the Cantrevs belongs to me, do thou and Rhiannon enjoy them, and if thou ever desire any possessions thou wilt take these." "I do not, chieftain," said he; "Heaven reward thee for thy friendship." "I would show thee the best friendship in the world if thou wouldst let me." "I will, my friend," said he, "and Heaven reward thee. I will go with thee to seek Rhiannon and to look

at thy possessions." "Thou wilt do well," he answered. "And I believe that thou didst never hear a lady discourse better than she, and when she was in her prime none was ever fairer. Even now her aspect is not uncomely."

They set forth, and, however long the journey, they came at length to Dyved, and a feast was prepared for them against their coming to Narberth, which Rhiannon and Kicva had provided. Then began Manawyddan and Rhiannon to sit and to talk together, and from their discourse his mind and his thoughts became warmed towards her, and he thought in his heart he had never beheld any lady more fulfilled of grace and beauty than she. "Pryderi," said he, "I will that it be as thou didst say." "What saying was that?" asked Rhiannon. "Lady," said Pryderi, "I did offer thee as a wife to Manawyddan the son of Llyr." "By that will I gladly abide," said Rhiannon. "Right glad am I also," said Manawyddan, "May Heaven reward him who hath shewn unto me friendship so perfect as this."

And before the feast was over she became his bride. Said Pwyll, "Tarry ye here the rest of the feast, and I will go into England to tender my homage unto Caswallawn the son of Beli." "Lord," said Rhiannon, "Caswallawn is in Kent,

thou mayest therefore tarry at the feast, and wait until he shall be nearer." "We will wait," he answered. So they finished the feast. And they began to make the circuit of Dyved and to hunt, and to take their pleasure. And as they went through the country, they had never seen lands more pleasant to live in, nor better hunting grounds, nor greater plenty of honey and fish. And such was the friendship between those four, that they would not be parted from each other by night nor by day.

And in the midst of all this he went to Caswallawn at Oxford, and tendered his homage; and honourable was his reception there, and highly was he praised for offering his homage.

And after his return, Pryderi and Manawyddan feasted and took their ease and pleasure. And they began a feast at Narberth, for it was the chief palace; and there originated all honour. And when they had ended the first meal that night, while those who served them eat, they arose and went forth, and proceeded all four to the Gorsedd of Narberth, and their retinue with them. And as they sat thus, behold a peal of thunder, and with the violence of the thunderstorm, lo there came a fall of mist, so thick that not one of them could see the other. And

after the mist it became light all around. And when they looked towards the place where they were wont to see cattle, and herds, and dwellings, they saw nothing now, neither house, nor beast, nor smoke, nor fire, nor man, nor dwelling; but the houses of the court empty, and desert, and uninhabited, without either man, or beast within them. And truly all their companions were lost to them, without their knowing aught of what had befallen them, save those four only.

"In the name of Heaven," cried Manawyddan, "where are they of the court, and all my host beside these? Let us go and see." So they came into the hall, and there was no man; and they went on to the castle, and to the sleeping-place, and they saw none; and in the mead-cellar and in the kitchen there was nought but desolation. So they four feasted, and hunted, and took their pleasure. Then they began to go through the land and all the possessions that they had, and they visited the houses and dwellings, and found nothing but wild beasts. And when they had consumed their feast and all their provisions, they fed upon the prey they killed in hunting, and the honey of the wild swarms. And thus they passed the first year pleasantly, and the second; but at the last they began to be weary."

"Verily," said Manawyddan, "we must not bide thus. Let us go into England, and seek some craft whereby we may gain our support." So they went into England, and came as far as Hereford. And they betook themselves to making saddles. And Manawyddan began to make housings, and he gilded and coloured them with blue enamel, in the manner that he had seen it done by Llasar Llaesgywydd. And he made the blue enamel as it was made by the other man. And therefore is it still called Calch Lassar, [blue enamel,] because Llassar Llaesgywydd had wrought it.

And as long as that workmanship could be had of Manawyddan, neither saddle nor housing was bought of a saddler throughout all Hereford; till at length every one of the saddlers perceived that they were losing much of their gain, and that no man bought of them, but he who could not get what he sought from Manawyddan. Then they assembled together, and agreed to slay him and his companions.

Now they received warning of this, and took counsel whether they should leave the city. "By Heaven," said Pryderi, "it is not my counsel that we should quit the town, but that we should slay these boors." "Not so," said Manawyddan,

"for if we fight with them, we shall have evil fame, and shall be put in prison. It were better for us to go to another town to maintain ourselves." So they four went to another city.

"What craft shall we take?" said Pryderi. "We will make shields," said Manawyddan. "Do we know any thing about that craft?" said Pryderi. "We will try," answered he. There they began to make shields, and fashioned them after the shape of the good shields they had seen; and they enamelled them, as they had done the saddles. And they prospered in that place, so that not a shield was asked for in the whole town, but such as was had of them. Rapid therefore was their work, and numberless were the shields they made. But at last they were marked by the craftsmen, who came together in haste, and their fellow-townsmen with them, and agreed that they should seek to slay them. But they received warning, and heard how the men had resolved on their destruction. "Pryderi," said Manawyddan, "these men desire to slay us." "Let us not endure this from these boors, but let us rather fall upon them and slay them." "Not so," he answered, "Caswallawn and his men will hear of it, and we shall be undone. Let us go to another town." So to another town they went.

"What craft shall we take?" said Manawyddan. "Whatsoever thou wilt that we know," said Pryderi. "Not so," he replied, "but let us take to making shoes, for there is not courage among cordwainers either to fight with us or to molest us." "I know nothing thereof," said Pryderi. "But I know," answered Manawyddan; "and I will teach thee to stitch. We will not attempt to dress the leather, but we will buy it ready dressed and will make the shoes from it."

So he began by buying the best cordwal that could be had in the town, and none other would he buy except the leather for the soles; and he associated himself with the best goldsmith in the town, and caused him to make clasps for the shoes, and to gild the clasps, and he marked how it was done until he learnt the method. And therefore was he called one of the three makers of Gold Shoes; and, when they could be had from him, not a shoe nor hose was bought of any of the cordwainers in the town. But when the cordwainers perceived that their gains were failing, (for as Manawyddan shaped the work, so Pryderi stitched it,) they came together and took counsel, and agreed that they would slay them.

"Pryderi," said Manawyddan, "these men are minded to slay us." "Wherefore should we bear

this from the boorish thieves?" said Pryderi. "Rather let us slay them all." "Not so," said Manawyddan, "we will not slay them, neither will we remain in England any longer. Let us set forth to Dyved and go to see it."

So they journeyed along until they came to Dyved, and they went forward to Narberth. And there they kindled fire and supported themselves by hunting. And thus they spent a month. And they gathered their dogs around them, and tarried there one year.

And one morning Pryderi and Manawyddan rose up to hunt, and they ranged their dogs and went forth from the palace. And some of the dogs ran before them and came to a small bush which was near at hand; but as soon as they were come to the bush, they hastily drew back and returned to the men, their hair bristling up greatly. "Let us go near to the bush," said Pryderi, "and see what is in it." And as they came near, behold, a wild boar of a pure white colour rose up from the bush. Then the dogs being set on by the men, rushed towards him; but he left the bush and fell back a little way from the men, and made a stand against the dogs without retreating from them, until the men had come near. And when the men came up, he fell back

a second time, and betook him to flight. Then they pursued the boar until they beheld a vast and lofty castle, all newly built, in a place where they had never before seen either stone or building. And the boar ran swiftly into the castle and the dogs after him. Now when the boar and the dogs had gone into the castle, they began to wonder at finding a castle in a place where they had never before then seen any building whatsoever. And from the top of the Gorsedd they looked and listened for the dogs. But so long as they were there they heard not one of the dogs nor aught concerning them.

"Lord," said Pryderi, "I will go into the castle to get tidings of the dogs." "Truly," he replied, "thou wouldst be unwise to go into this castle, which thou hast never seen till now. If thou wouldst follow my counsel, thou wouldst not enter therein. Whosoever has cast a spell over this land, has caused this castle to be here." "Of a truth," answered Pryderi, "I cannot thus give up my dogs." And for all the counsel that Manawyddan gave him, yet to the castle he went.

When he came within the castle, neither man nor beast, nor boar nor dogs, nor house nor dwelling saw he within it. But in the centre of the

castle floor he beheld a fountain with marble work around it, and on the margin of the fountain a golden bowl upon a marble slab, and chains hanging from the air, to which he saw no end.

And he was greatly pleased with the beauty of the gold, and with the rich workmanship of the bowl, and he went up to the bowl and laid hold of it. And when he had taken hold of it his hands stuck to the bowl, and his feet to the slab on which the bowl was placed, and all his joyousness forsook him, so that he could not utter a word. And thus he stood.

And Manawyddan waited for him till near the close of the day. And late in the evening, being certain that he should have no tidings of Pryderi or of the dogs, he went back to the palace. And as he entered, Rhiannon looked at him. "Where," said she, "are thy companion and thy dogs?" "Behold," he answered, "the adventure that has befallen me." And he related it all unto her. "An evil companion hast thou been," said Rhiannon, "and a good companion hast thou lost." And with that word she went out, and proceeded towards the castle according to the direction which he gave her. The gate of the castle she found open. She was nothing daunted, and she went in. And as she went in, she per-

ceived Pryderi laying hold of the bowl, and she went towards him. "Oh, my lord," said she, "what dost thou here?" And she took hold of the bowl with him; and as she did so her hands also became fast to the bowl, and her feet to the slab, and she was not able to utter a word. And with that, as it became night, lo there came thunder upon them, and a fall of mist, and thereupon the castle vanished, and they with it.

When Kicva the daughter of Gwynn Gloew saw that there was no one in the palace but herself and Manawyddan, she sorrowed so that she cared not whether she lived or died. And Manawyddan saw this. "Thou art in the wrong," said he, "if through fear of me thou grievest thus. I call heaven to witness that thou hast never seen friendship more pure than that which I will bear thee, as long as Heaven will that thou shouldst be thus. I declare to thee that were I in the dawn of youth I would keep my faith unto Pryderi, and unto thee also will I keep it. Be there no fear upon thee, therefore," said he, "for Heaven is my witness that thou shalt meet with all the friendship thou canst wish, and that it is in my power to show thee, as long as it shall please Heaven to continue us in this grief and woe." "Heaven reward thee," she

said, "and that is what I deemed of thee." And the damsel thereupon took courage and was glad.

"Truly, lady," said Manawyddan, "it is not fitting for us to stay here, we have lost our dogs, and we cannot get food. Let us go into England; it is easiest for us to find support there." "Gladly, lord," said she, "we will do so." And they set forth together to England.

"Lord," said she, "What craft wilt thou follow? Take up one that is seemly." "None other will I take," answered he, "save that of making shoes, as I did formerly." "Lord," said she, "such a craft becomes not a man so nobly born as thou." "By that however will I abide," said he.

So he began his craft, and he made all his work of the finest leather he could get in the town, and, as he had done at the other place, he caused gilded clasps to be made for the shoes. And except himself all the cordwainers in the town were idle, and without work. For as long as they could be had from him, neither shoes nor hose were bought elsewhere. And thus they tarried there a year, until the cordwainers became envious, and took counsel concerning him. And he had warning thereof, and it was told him how the cordwainers had agreed together to slay him.

"Lord," said Kicva, "wherefore should this be borne from these boors?" "Nay," said he, "we will go back unto Dyved." So towards Dyved they set forth.

Now Manawyddan, when he set out to return to Dyved, took with him a burden of wheat. And he proceeded towards Narberth, and there he dwelt. And never was he better pleased than when he saw Narberth again, and the lands where he had been wont to hunt with Pryderi and with Rhiannon. And he accustomed himself to fish, and to hunt the deer in their covert. And then he began to prepare some ground and he sowed a croft, and a second, and a third. And no wheat in the world ever sprung up better. And the three crofts prospered with perfect growth, and no man ever saw fairer wheat than it.

And thus passed the seasons of the year until the harvest came. And he went to look at one of his crofts, and behold it was ripe. "I will reap this to-morrow," said he. And that night he went back to Narberth, and on the morrow in the grey dawn he went to reap the croft, and when he came there he found nothing but the bare straw. Every one of the ears of the wheat was cut from off the stalk, and all the

ears carried entirely away, and nothing but the straw left. And at this he marvelled greatly.

Then he went to look at another croft, and behold that also was ripe. "Verily," said he, "this will I reap to-morrow." And on the morrow he came with the intent to reap it, and when he came there he found nothing but the bare straw. "Oh gracious Heaven," he exclaimed, "I know that whosoever has begun my ruin is completing it, and has also destroyed the country with me."

Then he went to look at the third croft, and when he came there, finer wheat had there never been seen, and this also was ripe. "Evil betide me," said he, "if I watch not here to-night. Whoever carried off the other corn will come in like manner to take this. And I will know who it is." So he took his arms, and began to watch the croft. And he told Kicva all that had befallen. "Verily," said she, "what thinkest thou to do?" "I will watch the croft to-night," said he.

And he went to watch the croft. And at midnight, lo, there arose the loudest tumult in the world. And he looked, and behold the mightiest host of mice in the world, which could neither be numbered nor measured. And he knew not what it was until the mice had made their way into the croft, and each of them

climbing up the straw and bending it down with its weight, had cut off one of the ears of wheat, and had carried it away, leaving there the stalk, and he saw not a single straw there that had not a mouse to it. And they all took their way, carrying the ears with them.

In wrath and anger did he rush upon the mice, but he could no more come up with them than if they had been gnats, or birds in the air, except one only, which though it was but sluggish, went so fast that a man on foot could scarce overtake it. And after this one he went, and he caught it and put it in his glove, and tied up the opening of the glove with a string, and kept it with him, and returned to the palace. Then he came to the hall where Kicva was, and he lighted a fire, and hung the glove by the string upon a peg. "What hast thou there, lord?" said Kicva. "A thief," said he, "that I found robbing me." "What kind of thief may it be, lord, that thou couldst put into thy glove?" said she. "Behold I will tell thee," he answered. Then he showed her how his fields had been wasted and destroyed, and how the mice came to the last of the fields in his sight. "And one of them was less nimble than the rest, and is now in my glove; to-morrow I will hang it,

and before Heaven, if I had them, I would hang them all." "My lord," said she, "this is marvellous; but yet it would be unseemly for a man of dignity like thee to be hanging such a reptile as this. And if thou doest right, thou wilt not meddle with the creature, but wilt let it go." "Woe betide me," said he, "if I would not hang them all could I catch them, and such as I have I will hang." "Verily, lord," said she, "there is no reason that I should succour this reptile, except to prevent discredit unto thee. Do therefore, lord, as thou wilt." "If I knew of any cause in the world wherefore thou shouldst succour it, I would take thy counsel concerning it," said Manawyddan, "but as I know of none, lady, I am minded to destroy it." "Do so willingly then," said she.

And then he went to the Gorsedd of Narberth, taking the mouse with him. And he set up two forks on the highest part of the Gorsedd. And while he was doing this, behold he saw a scholar coming towards him, in old and poor and tattered garments. And it was now seven years since he had seen in that place either man or beast, except those four persons who had remained together until two of them were lost.

"My lord," said the scholar, "good day to thee." "Heaven prosper thee, and my greeting

be unto thee. And whence dost thou come, scholar?" asked he. "I come, lord, from singing in England; and wherefore dost thou enquire?" "Because for the last seven years," answered he, "I have seen no man here save four secluded persons, and thyself this moment." "Truly, lord," said he, "I go through this land unto mine own. And what work art thou upon, lord?" "I am hanging a thief that I caught robbing me," said he. "What manner of thief is that?" asked the scholar. "I see a creature in thy hand like unto a mouse, and ill does it become a man of rank equal to thine, to touch a reptile such as this. Let it go forth free." "I will not let it go free, by Heaven," said he, "I caught it robbing me, and the doom of a thief will I inflict upon it and I will hang it." "Lord," said he, "rather than see a man of rank equal to thine at such a work as this, I would give thee a pound which I have received as alms, to let the reptile go forth free." "I will not let it go free," said he, "by Heaven, neither will I sell it." "As thou wilt, lord," he answered, "except that I would not see a man of rank equal to thine touching such a reptile, I care nought." And the scholar went his way.

And as he was placing the cross-beam upon the two forks, behold a priest came towards him

upon a horse covered with trappings. "Good day to thee, lord," said he. "Heaven prosper thee," said Manawyddan; "thy blessing." "The blessing of Heaven be upon thee. And what, lord, art thou doing?" "I am hanging a thief that I caught robbing me," said he. "What manner of thief, lord?" asked he. "A creature," he answered, "in form of a mouse. It has been robbing me, and I am inflicting upon it the doom of a thief." "Lord," said he, "rather than see thee touch this reptile, I would purchase its freedom." "By my confession to Heaven, neither will I sell it nor set it free." "It is true, lord, that it is worth nothing to buy; but rather than see thee defile thyself by touching such a reptile as this, I will give thee three pounds to let it go." "I will not, by Heaven," said he, "take any price for it. As it ought, so shall it be hanged." "Willingly, lord, do thy good pleasure." And the priest went his way.

Then he noosed the string around the mouse's neck, and as he was about to draw it up, behold, he saw a bishop's retinue, with his sumpter-horses, and his attendants. And the bishop himself came towards him. And he stayed his work. "Lord bishop," said he, "thy blessing." "Heaven's blessing be unto thee," said he,

"What work art thou upon?" "Hanging a thief that I caught robbing me," said he. "Is not that a mouse that I see in thy hand?" "Yes," answered he. "And she has robbed me." "Aye," said he, "since I have come at the doom of this reptile I will ransom it of thee. I will give thee seven pounds for it, and that rather than see a man of rank equal to thine destroying so vile a reptile as this. Let it loose and thou shalt have the money." "I declare to Heaven that I will not set it loose." "If thou wilt not loose it for this, I will give thee four and twenty pounds of ready money to set it free." "I will not set it free, by Heaven, for as much again," said he. "If thou wilt not set it free for this, I will give thee all the horses that thou seest in this plain, and the seven loads of baggage, and the seven horses that they are upon." "By Heaven, I will not," he replied. "Since for this thou wilt not, do so at what price soever thou wilt." "I will do so," said he. "I will that Rhiannon and Pryderi be free," said he. "That thou shalt have," he answered. "Not yet will I loose the mouse, by Heaven." "What then wouldest thou?" "That the charm and the illusion be removed from the seven Cantrevs of Dyved." "This shalt thou have also, set therefore the mouse free." "I will not set it free, by Heaven," said he.

"I will know who the mouse may be." "She is my wife." "Even though she be, I will not set her free. Wherefore came she to me?" "To despoil thee," he answered. "I am Llwyd the son of Kilcoed, and I cast the charm over the seven Cantrevs of Dyved. And it was to avenge Gwawl the son of Clud, from the friendship I had towards him, that I cast the charm. And upon Pryderi did I revenge Gwawl the son of Clud, for the game of Badger in the Bag, that Pwyll Pen Annwn played upon him, which he did unadvisedly in the court of Heveydd Hên. And when it was known that thou wast come to dwell in the land, my household came and besought me to transform them into mice, that they might destroy thy corn. And it was my own household that went the first night. And the second night also they went, and they destroyed thy two crofts. And the third night came unto me my wife and the ladies of the court, and besought me to transform them. And I transformed them. Now she is pregnant. And had she not been pregnant thou wouldst not have been able to overtake her, but since this has taken place and she has been caught, I will restore thee Pryderi and Rhiannon; and I will take the charm and illusion from off Dyved. I have now told thee who she is. Set her therefore free." "I

will not set her free, by Heaven," said he. "What wilt thou more?" he asked. "I will that there be no more charm upon the seven Cantrevs of Dyved, and that none shall be put upon it henceforth." "This thou shalt have," said he. "Now set her free." "I will not by my faith," he answered. "What wilt thou furthermore," asked he. "Behold," said he, "this will I have; that vengeance be never taken for this, either upon Pryderi or Rhiannon, or upon me." "All this shalt thou have. And truly thou hast done wisely in asking this. Upon thy head would have lit all this trouble." "Yea," said he, "for fear thereof was it, that I required this." "Set now my wife at liberty." "I will not, by Heaven," said he, "until I see Pryderi and Rhiannon with me free." "Behold here they come," he answered.

And thereupon behold Pryderi and Rhiannon. And he rose up to meet them, and greeted them, and sat down beside them. "Ah chieftain, set now my wife at liberty," said the bishop. "Hast thou not received all thou didst ask?" "I will release her gladly," said he. And thereupon he set her free.

Then he struck her with a magic wand, and she was changed back into a young woman, the fairest ever seen.

"Look around upon thy land," said he, "and then thou wilt see it all tilled and peopled, as it was in its best state." And he rose up and looked forth. And when he looked he saw all the lands tilled, and full of herds and dwellings. "What bondage," he enquired, "has there been upon Pryderi and Rhiannon?" "Pryderi has had the knockers of the gate of my palace about his neck, and Rhiannon has had the collars of the asses, after they have been carrying hay, about her neck."

And such had been their bondage.

And by reason of this bondage is this story called the Mabinogi of Mynnweir and Mynord.

And thus ends this portion of the Mabinogi.

# MANAWYDDAN THE SON OF LLYR.

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The Prince who figures as the hero of the present Mabinogi, is the subject of two Triads, in one of which his singular adventures are thus alluded to:—

"Tri Eurgryd ynys Prydain: Caswallawn ab Beli; pan aeth hyd yng Ngwasgwyn i gyrchu Fflur merch Mygnach Gorr, a ddyged o Lathlud yno i Gaisar amherodr y gan a elwid Mwrchan Leidr, brenin y wlad honno, a châr Iwl Caisar; a Chaswallawn ai dyges yn ol i ynys Prydain; ail, Manawydan ab Llyr Llediaith, pan fu hyd ar Ddyfed yn dodi Gorddodau; a Llew Llaw Gyffes, pan fu ef gyda Gwydion mab Dôn yn ceisio Enw ac Arfau y gan Riannon* ei fam ef." Triad 124.

Three Makers of Golden Shoes, of the Isle of Britain: Caswallawn the son of Beli, when he went as far as Gascony to obtain Flur, the daughter of Mygnach Gorr, who had been carried thither to Cæsar the Emperor, by one called Mwrchan the Thief, king of that country and friend of Julius Cæsar, and Caswallawn brought her back to the Isle of Britain; Manawyddan the son of Llyr Llediaith, when he was as far as Dyved laying restrictions; Llew Llaw Gyffes, when he was along with Gwydion, the son of Don, seeking a name and arms from Arianrod, his mother.

In the other, he is represented as one of the humble princes of the Island, because, having cultivated minstrelsy after the captivity of his brother Bran, he would not afterwards resume his rank, although he might have done so.

* This should be Arianrod.

"Tri Lleddf Unben ynys Prydain: Manawydan ab Llyr Lledïaith, gwedi dwyn yngharchar teulu Bran ab Llyr ei frawd; a Llywarch Hen ab Elidir Lydanwyn; a Gwgawn Gwron ab Eleufer Gosgorddfawr; a meib o feirdd oeddynt y tri; ac ni cheisynt gyfoeth a theyrnedd gwedi eu myned wrth gerdd, cyd nas gellid ei lluddias iddynt; sef achaws hynny eu gelwid yn Dri Lleddf Unben ynys Prydain." Triad 38.

Manawyddan is mentioned in the Dialogue between Arthur, Kai, and Glewlwyd; and his name occurs in connexion with that of Pryderi in the Poem on the Sons of Llyr, "Kerdd meib Llyr,"* of Taliesin.

The other principal personages whose names appear in this Mabinogi, are here passed over in silence, having been already made the subjects of various preceding notes.

* Myv. Arch. I. 67. 167.

# Math vab Mathonwy.

# MATH VAB MATHONWY.

## HONN YW Y BEDWARED GEINC OR MABINOGI.

MATH uab mathonwy oed arglwyd ar wyned. aphryderi uab pwyll oed arglwyd ar vn cantref arhugeint yny deheu. Sef oed y rei hynny. seith cantref dyuet. a seith cantref morganhwc. Pedwar cantref keredigyawn. athri ystrat tywi. Ac yn yr amser hwnnw math uab mathonwy ny bydei vyw. namyn trauei ydeutroet ymlyc croth morwyn. o

nyt kynnwryf ryuel ae llesteirei. Sef ydoed yn uorwyn ygyt ac ef. Goewin uerch pebin o dol pebin yn aruon. ahonno teckaf morwyn oed yny hoes. or awydit yno. Ac ynteu ygkaer dathyl yn aruon yd oed ywastatrwyd. Ac ny allei gylchu y wlat namyn giluaethwy uab don. Ac eneyd uab don ynyeint ueibion y chwaer. ar teulu gyt ac wy ygylchu y wlat drosdaw. Ar uorwyn oed gyt a math ynwastat ac ynteu giluaethwy uab don adodes y vryt ar y uorwyn. ae charu hyt na wydyat beth awnaei amdanei. Ac yn hynny nachaf y liw ae wed ae ansawd ynatueilaw oe charyat hyt nat oed hawd y adnabot. Sef awnaeth gwydyon y urawt synyeit dydgweith arnaw yngraf. Hawas heb ef paderyw itti. Paham heb ynteu beth awely di arnafi. Gwelaf arnat heb ef colli o honat dy bryt ath liw. aphaderyw itti. Arglwyd vrawt heb ef yr hynn aderyw ymi ny ffrwytha im y adef y neb. Beth yw hynny eneit heb ef. Ti awdost heb ynteu kynnedyf math uab mathonwy. bahustyng bynnac yr yuychanet auo y rwng dynyon or y kyfarffo y gwynt ac ef. ef aegwybyd. Ie heb ygwydyon taw di bellach. mi awnn dy uedwl di. caru göewin ydwyt ti. Sef awnaeth ynteu yna pan wybu ef adnabot oe urawt y uedwl. dodi ucheneit dromhaf ynybyt. Taw eneit ath ucheneidaw heb ef. nyt ohynny y goruydir.

Minheu abaraf heb ef kan ny ellir heb hynny dygyuori gwyned a phowys adeheubarth y geissaw y uorwyn. a byd lawen di. ami ae paraf itt. Ac ar hynny att uath uab mathonwy ydaethant wy. Arglwyd heb y gwydyon mi a gigleu dyuot yr deheu y ryw pryuet ny doeth yr ynys honn eiryoet. Pwy y henw hwy heb ef. Hobeu arglwyd. Pa ryw aniueileit yw yrei hynny. Aniueileit bychein gwell eu kic no chic eidon. bychein ynt wynteu. Ac y maent yn symudaw enẇeu. Moch y gelwir weithon. Pwy biewynt hwy. Pryderi uab pwyll y danuonnet idaw o annwn. ygan arawn brenhin annwn. ac ettwa ydys yn kadw or enw hwnnw. hanner hwch. hanner hob. Ie heb ynteu baffuryf y keffir wy gantaw. mi af ar vyndeudecuet yn rith beird arglwyd y erchi y moch. Ef aryeill ychneckau heb ynteu. Nyt drwc vyntrawsglwyd i arglwyd heb ef. ny deuaf i heb y moch. Ynllawen heb ynteu kerda ragot. Ef a aeth agiluaethwy adegwyr gyt ac wynt. hyt ygkeredigyawn yny lle aelwir rudlan. teiui yr awr honn. yny lle ydoed llys y pryderi. Ac yn rith beird ydoethant y mywn. allawen uuwytt wrthynt. Ar neilllaw pryderi y gossodet gwydyon y nos honno. Ie heb y pryderi da oed gennym ni kael kyvarwydyt gan rei or gwyr eeinc racko. Moes yw gennyn ni arglwyd heb y gwydyon

ynos gyntaf ydelher att wr mawr dywedut or pennkerd. mi adywedaf gyuarwyd yn llawen. Ynteu wydyon goreu kyuarwyd yn y byt oed. ar nos honno didanu y llys awnaeth ar ymdidaneu digrif achyuarwydyt. ynyoed hoff gan bawp or llys. Ac yndidan gan pryderi ymdidan ac ef. Ac ardiwed hynny. Arglwyd heb ef ae gwell y gwna neb uy neges i wrthyt ti no miui uy hun. Nawell heb ynteu tauawt llawnda yw y teu di. llyma vy neges inheu arglwyd heb ef. ymadolwyn athidi am yr aniueileit aanuonet itt o annwvyn. Ie heb ynteu hawssaf yny byt oed hynny. Pan y bei āmot y rof am gwlat amdanunt. Sef yw hynny. nat elhont ygennyf yny hilyont eudeu. kymeint yny wlat. Arglwyd heb ynteu. minneu aallaf dy rydhau ditheu ar geireu hynny. Sef ual y gallaf. Na dyro ym y moch heno. ac na naccaa ui o honynt. Auory uinneu a dangossaf gyfnewit am danunt wy. Ar nos honno yd aethant ef ae gedymdeithon y lletty ar y kynghor. Awyr heb ef nichawn ni y moch oc eu herchi. Ie heb wynteu. padrawsglwyd y keir wynteu. mi a baraf eu kael heb y gwydyon. Ac yna yd aeth ef yny geluydodeu. Ac y dechreuawyd dangos y hut. ac ydhudwys deudec emys adeudec milgi bronnwyn du bob un o honunt. a deudectorch a deudec kynllyuan arnunt. A neb orae

gwelei nywydyat nebeynt eur. Adeudec kyfrwy ar y meirch. Ac ambob lle oc y dylyei hayarn uot arnynt ybydeu eur o gwbyl. ar ffrwyneu yn un weith ahynny. Ar meirch ac ar kwn ydoeth ef att pryderi. Dyd da itt arglwyd heb ef. Duw a rodho da itt heb ynteu a greaessaw wrthyt. Arglwyd heb ef llyma rydit ytti am y geir a dywedeist neithwyr am y moch nas rodut ac nas gwerthut. titheu aelly gyfnewityaw yr auo gwell. minneu arodaf y deudeg meirch hynn ual y maent yn gyweir. ac eu kyfrwyeu ac eu ffrwyneu. ar deudec milgi ac eu torcheu. ac eu kynllyuaneu ual y gwely. ardeudec taryan eureit awely di racko. yrei hynny a rythassei ef or madalch. Ie heb ynteu ni agymerwn gynghor. Sef y kawssant yny kynghor rodi y moch y wydyon. Achymryt y meirch ar kwn ar taryaneu y gantaw ynteu. Ac yna y kymerassant hwy genhat ac y dechreuassant gerdet ar moch. A geimeit heb y gwydyon reit yw in gerdet yn bryssur. ny phara yr hut namyn or pryt y gilyd. Ar nos honno y kerdassant hyt yggwarthaf keredigyawn. Y lle aelwir ettwa or achaws hwnnw mochdref. athrannoeth y kymerassant eu hynt dros elenit y doethant. ar nos honno y buant y rwng keri ac arwystli yny dref aelwir heuyt or achaws hwnnw mochtref. Ac odyna y kerdassant racdunt. Ar nos honno y doethant hyt

ygkymwt ympowys a elwir or ystyr hwnnw heuyt mochnant. Ac yno y buant y nos honno. Ac odyna y kerdassant hyt ygcantref ros. Ac ynoy-buant y nos honno mywn y dref aelwir ettwa mochtref. Hawyr heb ygwydyon ni agyrchwn kedernit gwyned ar anniueileit hynn. yd ys ynlluy-daw yn an hol. Sef ykyrchassant y dref uchaf o arllechwed. Ac yno gwneuthur creu yr moch. Ac or achaws hwnnw ydodet creuwyryon ar y dref. Ac yna gwedy gwneuthur creu yr moch. y kyrchassant at uath uab mathonwy hyt ygkaer-dathyl. A phan doethant yno ydoedit yn dyguori y wlat. Pa chwedleu yssyd yma heb y gwydyon. Dygyuor heb wy y mae pryderi yn ych hol chwi un cantref ar hugeint. Ryueduu hwyret y ker-dassawch chwi. Mae yr anniueileit yd aethawch yn eu hwysc heb y math. y maent gwedy gwneuthur creu udunt yny cantref arall issot heb y gwydyon. Ar hynny llyma y clywynt yr ut-kyrn ar dygyuor yn y wlat. Ar hynny gwiscaw awnaethant wynteu acherdet yny vydant ympen-nard yn aruon. Ar nos honno yd ymchweles gwydyon uab don a chiluaethwy y urawt hyt ygkaer dathyl. Ac y gwelei uath uab mathonw dodi giluaethwy a goewin ygytgyscu. achymell ymorynyon ereill allan yn amharchus. Achyscu genti oe hanuod ynos honno. Panwelsant y dyd

drannoeth kyrchu awnaethant y lle yd oed math uab mathonwy ae lu. Pandoethant ydoed y gwyr hynny yn mynet y gymryt kyngor. padu yd arhoynt pryderi agwyr y deheu. ac ar y kyngor y doethant wynteu. Sef a gawssant yn eu kygor aros ygkedernit gwyned yn aruon. Ac ygkymperued ydwy uaenawr yd arhoet. maenawr pennard. a maenawr coet alun. Aphryderi ae kyrchwys yno wynt. Ac yno. ybu y gyfranc ac y llas lladua uawr obobparth ac y bu reit y wyr y deheu enkil. Sef lle yd enkilyassant hyt ylle aelwir ettwa nant call. a hyt yno yd ymlitywyt. Ac yna y bu yr aerua diuessur y meint. Yna y kiliassant hyt y lle aelwir dol penn maen. Ac yna clymu awnaethant. a cheissaw tangneuedu. agwystlaw awnaeth pryderi ar y dangneued. Sef y gwystlwys gwrgi gwastra ar y bedwyryd arugeint o veibon gwyrda. Agwedy hynny kerdet ohonunt yn eutangneued hyt y traeth mawr. ac ual ygyt ac y doethant hyt y uelenryt. y pedyt ny ellit eureoli o ymsaethu. Gyrru kennadeu o pryderi y erchu gwahard y deulu. ac erchi gadu y rygtaw ef agwydyon uab don. kanys ef abaryssei hynny. att uath uab mathonwy y doeth y gennat. Ie heb y math. y rof i aduw os da gan wydyon uab don mi ae gadaf. yn llawen. ny chymellaf ynneu ar neb vynet y ymlat dros wneuthur o honain ninneu

an gallu. Dioer heb y kennadeu. tec med pryderi oed yr gwr awnaethi hynn ogam idaw. dodi y gorff yn erbyn y gorff ynteu. agadu y deulu ynsegur. Dygaf y duw vygkyffes nat archaf i y wyr gwyned ymlad drossofi. Aminneu vy hun ynkael ymlad aphryderi. Miui adodaf vygkorff yn erbyn y eidaw ynllawen. A hynny aanuoiet at pryderi. Ie heb y pryderi nyt archaf inheu y neb gouyn vy iawn namyn my hun. Ygwyr hynny a neilltuwyt. ac adechreuwyt gwiscaw ymdanunt. ac ymlad awnaethant. ac o nerth grym ac angerd ahut a lledrith gwydyon. aphryderi alas. ac ymaen tyryawc uch y uelenryt y cladwyt. Ac yno y mae yued. Gwyr y deheu a gerdassant ac argan truan gantunt parth ae gwlat. ac nyt edryued. eu harglwyd a gollyssynt. a llawer oc eu goreugwyr. ac eu meirch ac eu harueu ganmwyaf. Gwyr gwyned a ymchoeles dracheuyn ynllawen orawenus. Arglwyd heb y gwydyon wrth vath. ponyt oed iawn ynni ellwng eudylyedawc ywyr ydeheu awystlyassant inni artangneued. ac ny dylywn y garcharu. Rydhaer ynteu heb y math. argwas hwnnw argwystlon aoed gyt ac ef aellyngwyt yn ol gwyr y deheu. Ynteu math agyrchwys Kaer dathyl. Gilaethwy uab don ar teulu auuassynt gyt ac ef agyrchassant y gylchaw gwyned mal y gnotayssynt. A heb gyrchu y llys. Ynteu vath

agyrchwys y ystauell. Ac aberis kyweiraw lle idaw y benelinyaw. ual y kaffai dodi y draet ymplyc croth y uorwyn. Arglwyd heb y goewyn keis uorwyn auo is dy draet weithon. gwreic wyfi. Pa ystyr yw hynny heb ef. Kyrch arglwyd adoeth am vympenn ahynny yndirgel. ac ny bum distaw inheu. ny bu yny llys neb nysgwypei. Sef kyrch adoeth dy nyeint ueibon dy chwaer arglwyd gwydyon uab don. agiluaethwy uab don. athreis arnaf aorugant achewilyd y titheu. achyscu awnaethpwyt genhyf. a hynny yth ystauell ac yth wely di. Ie heb ynteu yr hynn aallaf mi ae gwnaf mi abaraf itt gael iawn yn gyntaf. Ac yn ol vy iawn y byddaf inheu. Athitheu heb ef mi ath gymeraf yn wreic im. ac arodaf uedyant vygkyuoeth yth law ditheu. Ac yn hynny ny doethant wy ygkyuyl y llys. namyn trigyaw y gylchaw ywlat awnaethant. yny aeth gwahard udunt ar y bwyt ae llyn. yngyntaf ny doethant hwy yny gyuyl ef. Yna y doethant wy attaw ef. Arglwyd heb wynt. dyd da it. Ie heb ynteu ae wneuthur iawn ymi y doethawch chwi. Arglwyd yth ewyllys yd ydym. Bei vy ewyllys ny chollwn owyr ac arueu agolleis. vygkewilid ny ellwch chwi y dalu ymi heb agheu pryderi. achan doethawch chitheu ymewyllys ynheu mi adechreuaf boen arnawch. Ac yna y kymerth y hutlath ac y treuis gilvae-

thwy yny uyd yndaran ewic. Ac achub y llall awnaeth yn gyflym kyt mynnei dianc nis gallei. ae daraw ar vn hutlath yny uyd yn garw. kanys ywch yn rwymedigaeth ami awnaf ywch gerdet ygyt. Ac yna yn gymaredic. ac ynvu . . . . . udunt hwy. y uot y chwitheu. Ablwydyn y hediw dowch yma attafi. Ympenn yr ulwydyn or vndyd llyma y klyweiodorun adan paret yr ystauell. Achyuarthua cwn y llys am benn godorun. Edrych heb ynteu beth yssyd allan. Arglwyd heb yr vn mi ae hedrychyeis y mae yno carw ac ewic ac elein gyt ac wynt. ac ar hynny kyuodi aoruc ynteu adyuot allan. Aphan doeth. sef y gwelei y trillydyn. Sef trillydyn oedynt carw ac ewic ac elein kryf. Sef a wnaeth ef dyrchauel y hut. Yr hwn auu o honawch ynewic yr llyned. bit uaed coet eleni. ar hwn avu garw yr llened. bit garnen eleni. Ac ar hynny eu taraw ar hutlath. y mab hagen agymerafi ac abaraf y ueithryn. ae uedydyaw. Sef enw adodet arnaw hydwn. Ewch chwitheu abydwch ylleill yn vaed coet ar llall yn garnen coet. ar anyan auo yr moch coet. bit y chwitheu. Ablwydyn y hediw bydwch yma ydan y paret. Ac ych etiued gyt achwi. Ympenn y ulwydyn llyma y clywynt gyuarthua cwn dan paret yr ystauell. adyguor y llys y am hynny am eu penn. Ar hynny kyuodi aoruc ynteu

amynet allan. Aphandaw allan. trillydyn awelei. Sef kyfryw lydnot awelei. baed coet. acharnen coet achrynllwdyn da gyt ac wynt. Abreisc oed yn yr oet oed arnaw. Ie heb ef hwn agymerafi attaf ac abaraf y uedydyaw. ae daraw ar hutlath ynyuyd yn uab braswineu telediw. Sef enw adodet ar hwnnw hychtwn. A chwitheu yr un auu uaed coet o honawch yr llyned. bit vleidast eleni. ar hwnn auu garnen yr llyned. bit vleid eleni. Ac ar hynny eu taraw ar hutlath yny vydant bleid ableidast. Ac anyan yr aniueileit yd ywch yneu rith bit y chwitheu. A bydwch yma vlwydyn yr dyd hediw dan paret hwnn. Yr undyd ympenn y vlwydyn llyma y clywei dygyuor achyuarthua cwn y dan y baret yr ystauell. Ynteu a gyuodes allan. aphandaw llyma y gwelei bleid a bleidast achrubothon cryf y gyt ac wynt. Hwnn agymerafi heb ef ac a baraf y uedydyaw. ac y mae 'y enw yn barawt. Sef yw hwnnw bleidwn. Y trimeib yssyd y chwi ar tri hynny ynt. Tri meib giluaethwy ennwir. tricheuryssedat kywir. bleidwn. hydwn. hychdwn hir. Ac ar hynny eu taraw wynteu elldeu ar hutlath yny vydant yn eucnawt ehun. Hawyr heb ef or gwnaethawch gam ymi digawn y buawch ymhoen. achewilyd mawr agawssawch. bot plant y bop un ohonawch oegilyd. Perwch enneint yr

gwyr agolchi eu penneu ac eu kyweiryaw. a hynny a berit udunt. agwedy ymgyweiryaw ohonunt attaw ef y kyrchyssant. Hawyr heb ef tangneued a gawssawch acherenyd ageffych. arodwch ym gynghor pa uorwyn ageisswyf. Arglwyd heb y gwydyon uab don hawd yw dy gyghori. Aranrot uerch don. dy nith uerch dy chwaer. honno a gyrchwyt attav. Y vorwyn adoeth y mywn. A vorwyn heb ef awyt uorwyn di. Ny wnn i arglwyd amgen nom bot. yna y kymerth ynteu yr hutlath ae chamu. camma di dros honn heb ef. Ac ot wyt uorwyn mi a adnabydaf. yna y camawd hitheu dros yr hutlath. Ac ar y cam hwnnw adaw mab brasuelyn mawr aoruc. Yn-oldiaspat y mab kyrchu y drws aoruc hi. Ac ar hynny adaw y ryw bechan ohonei. A chyn kael o neb gwelet yr eil olwc arnei. gwydyon ae kymerth. Ac adroes llenn obali yny gylch ac ae cudyawd. Sef lle y cudyawd ymywn llawr kist is traet y wely. Ie heb y math mab mathonwy mi abaraf uedydyaw hwnn wrth y mab brasuelyn. Sef enw abaraf arnaw. dylan. Bedydyaw awnaethpwyt y mab. ac ual y bedydywyt y mor a gyrchwys. Ac yny lle ygyt ac y doeth yr mor. anyan y mor agauas. achystal y nouyei ar pysc goreu yny mor. Ac oachaws hynny y gelwit ef dylan eilton. ny thores tonn ydanaw

eiryoet. Ac ergyt y doeth y agheu o honaw. auyryawd gouannion y ewythyr. ahwnnw auu drydyd anuat ergyt. val ydoed wydyon diwarnawt yny wely ac yn deffroi. ef aglywei diaspat yny gist is y draet. kynny bei uchel hi. kufuch oed ac y kigleu ef. Sef aoruc ynteu kyuodi yngyflym ac agori y gist. Ac ual y hegyr ef a welei uab bychan yn rwyuaw y ureicheu. oblyc yllen ac ynygwasgaru. Ac ef agymerth y mab y rwng y dwylaw. ac agyrchwys ydref ac ef lle y gwydyat bot gwreic abronneu genti. ac ymobryn awnaeth arwreic ueithryn y mab. Y mab auagwyt y vlwydyn honno. Ac yn oet y vlwydyn hoff oed gantunt y vreisket beidwyulwyd. ar eil vlwydynn mab mawr oed ac yn gallu ehun kyrchu yllys. Ynteu ehun Wydyon wedy y dyuot yr llys asynnywys arnaw. Ar mab a ymgeneuinawd ac ef. ac ae carawd yn vwy noc undyn. Yna ymagwyt y mab yn y llys yny uu pedeirblwyd. Ahoff oed y uab wythmlwyd uot yn gȳureiscet ac ef. adiwarnawt ef agerdawd ynol gwydyon y orymdeith allan. Sef awnaeth kyrchu kaer aranrot ar mab gyt ac ef. Gwedy ydyuot yr llys kyuodi aoruc aranrot yny erbyn ae raessawu a chyfuarch gwell idaw. Duw arodo da itt heb ef. Pa uab yssyd yth ol di heb hi. Y mab hwnn mab itti yw ef. heb ef. Oiawr padoi arnat ti vygkewil-

ydyaw i. a dilyt vygkewilyd ae gadw yngyhyt ahynn. Ony byd arnat ti gewilyd uwy no meithryn ohonafi uab kystal a hwnn. Ysbychan abeth vyd dy gewilyd. Pwy enw dy uab di heb hi. Dioer heb ef nyt oes arnaw un enw ettwa. Ie heb hi mi atynghaf dynghet idaw na chaffo ef enw yny kaffo gennyfi. Dygaf y duw uygkyffes heb ef direit wreic wyt. ar mab ageiff enw kyt boet drwc gennyt ti. athitheu heb ef yr hwnn ydwyt ti ac ae uar arnat am nath elwir yn uorwyn. Ac ar hynny kerdet ymeith drwy y lit awnaeth. achyrchu kaer dathyl. Ac ynobu y bu ynos honno. Athrannoeth kyuodi aoruc achymryt y uab gyt ac ef. Amynet y orymdeith gan lan y weilgi. rwng hynny ac aber menei. Ac yny lle y gwelas delysc a morwyal hudaw long awnaeth. ac orgwynnon ardelysc hudaw cordwal awnaeth. a hynny llawer. Ac eu brithaw aoruc hyt nawelsei neb lledyr degach noc ef. Ac ar hynny kyweiryaw hwyl. ar y long awnaeth. adyuot y drws porth kaer aranrot ef ar mab yny llong. Ac yna dechreu llunyaw esgidyeu ac eu gwniaw. Ac yna y harganuot or gaer. Panwybu ynteu eu harganuot or gaer. dwyn eu heilyw ehun aoruc. adodi eilyw arall arnunt ual nat adnepit. Padynyon yssyd yny llong heb yr aranrot. Crydyon heb wy. Ewch y edrych pa ryw ledyr yssyd gantunt.

Apharyw weith awnant. yna y deuthpwyt attunt. aphan doethpwyt ydoeth ef yn brithaw cordwal a hynny yn eureit. Yna ydoeth y kennadeu amenegi idi hi hynny. Ie heb hitheu dygwch uessur uyntroet. Ac erchwch yr cryd wneuthyr esgidyeu ym. Ynteu alunywys yr esgidyeu. Ac nyt wrth ymessur. namyn yn vwy. Dyuot ar esgidyeu idi. nachaf yr esgidyeu yn ormod. Ryormod yw y rei hynn heb hi. ef ageiff werth y rei hynn. gwnaet heuyt rei auo llei noc wynt. Sef awnaeth ynteu gwneuthyr rei ereill yn llei lawer noethroet. ae hanuon idi. Dywedwch idaw nyt a ymi yrei hynn heb hi. ef a dywetpwyt idaw hynny. Ie heb ynteu. ny lunyafi esgydyeu idi yny welwyf y throet. ahynny adywetpwyt idi. Ie heb hi mi aaf hyt attaw ef. ac yna y doeth hi hyt y llong. Aphandoeth yd oed ef ynllunyaw ar mab yn gwniaw. Ie arglwydes heb ef dyd da itt. Duw arodo da itt heb hi. Eres yw gennyf na uedrut gymedroli ar wneuthur esgidyeu wrth uessur. Nauedreis heb ynteu. mi ae metraf weithon. ac ar hynny llyma y dryw ynseuyll ar vwrd y llong. Sef awnaeth y mab y vwrw. ae uedru y rwng giewyn y esgeir arasgwrn. Sef awnaeth hitheu chwerthin. Dioer heb hi ys llaw gyffes y medrwys y llew ef. Ie heb ynteu aniolwch duw itt neur gauas ef enw. ada digawn yw y

enw. llew llaw gyffes yw bellach. Ac yna difflan-
nu y gweith yndelysc ac yn wimon. ar gweith nys
canlynwys ef hwy no hynny. Ac or achaws
hwnnw y gelwit ef yndrydyd eurgryd. Dioer heb
hitheu ny henbydy well di ouot yndrwc wrthyf
i. Ny buum drwc ettwa wrthyt ti heb ef. Ac
yna yd ellygwys ef y uab yny bryt ehun. Ie heb
hitheu minheu adynghaf dynghet yr mab hwnn.
nachaffo arueu byth yny gwisgwyfi ymdanaw. y
rof aduw heb ef. pandid oth direidi di. Ac ef
ageiff arueu. Yna ydoethant hwy parth. adinas
dinllef. Ac yno meithryn llew llawgyffes yny
allwys marchogaeth pob march. Ac yny oed
gwbyl obryt a thwf ameint. Ac yna adnabot
awnaeth gwydyon arnaw yuot yn kymryt dihir-
wch oeisseu meirch ac arueu. ae alw attaw a
wnaeth. Hawas heb ef ni awn ni athi y neges
auory. abyd lawenach noc ydwyt a hynny awnaf
ynheu heb y gwas. Ac yn ieunctit y dyd dran-
noeth kyuodi awnaethant. A chymryt yr auordir
y uynyd parth abrynn aryen. Ac yny penn uchaf
y geuyn clutno. ymgyweiraw arueirch awnaethant
adyuot parth achaer aranrot. ac yna amgenu eu
pryt awnaethant. achyrchu y porth ynrith deu
was ieueinc. eithr bot yn prudach pryt gwydyon
noc un y gwas. Y porthawr heb ef dos y mywn
adywet uot yma beird o uorgannwc. y porthawr

aaeth. Graessaw duw wrthunt gellwng y mywn wy heb hi. Diruawr lewenyd auu yn eu herbyn. Y neuad a gyweirwyt. y uwyta ydoethant. Gwedy daruot bwyta ymdidan awneuth hi agwydyon. amchwedleu achyuarwydyt. Ynteu wydyon kyuarwyd da oed. Gwedy bot yn amser ymadaw a chyuedach. Ystauell agyweirwyt udunt hwy. ac y gyscu ydaethant. Hilbylgeint gwydyon agyvodes Ac yna y gelweis ef y hut ae allu attaw. Erbyn pan oed ydyd yngoleuhau yd oed geniweir ac utkyrn. a lleuein yny wlat yngyghan. Pann yttoed ydyd yn dyuot wynt aglywynt taraw drws yr ystauell. ac ar hynny aranrot yn erchi agori. Kyuodi aoruc y gwas ieuanc ac agori. Hitheu adoeth y mywn amorwyn ygyta hi. Hawyr da heb hi lle drwc ydym. Ie heb ynteu ni aglywn utkyrn a lleuein. abeth adebygy di ohynny. Dioer heb hi ni chawn welet lliw y weilgi gan bop llong ar torr y gilyd. Ac y maent ynkyrchu y tir yngyntaf aallont. Aphabeth awnawn ni heb hi. arglwydes heb y gwydyon nyt oes in gyghor onyt kaeu y gaer arnam. ae chynhal yn oreu aallom. Ie heb hitheu duw alo ywch a chynhellwch chwitheu. Ac yma y keffwch digawn oarueu. Ac ar hynny yn ol yr arueu y doeth hi. allyma hi yn dyuot adwy uorwyn gyt ahi. Ac arueu deuwr gantunt. Arglwydes heb ef gwisc ymdan y gwr-

aync hwnn. A minneu ui armorynyon awisgaf ymdanaf inheu. Mi glywaf odorun y gwyr yndyuot. Hynny awnaf yn llawen agwiscaw awnaeth hi ymdanaw ef ynllawen ac yngwbyl. a derw heb ef wiscaw ymdan y gwraync hwnnw. Derw heb hi. neur derw y minheu heb ef. Diodwn an harueu weithon. nyt reit in wrthunt. Och heb hitheu paham. llyna y llynghes ygkylch y ty. Hawreic nit oes yna un llynges. Och heb hitheu pa ryw dygyuor auu o honei. Dygyuor heb ynteu y tororri dy dynghetuen amdynat. Ac y geissaw arueu idaw. Ac neur gauas ef arueu heb y diolwch yti. Yrofi aduw heb hitheu gwr drwc wyt ti. Ac ef aallei y llawer mab colli y eneit am y dygyuor abereist ti yny cantref hwnn hediw. a mi atynghaf dynghet yr mab heb hi na chaffo gwreic vyth or genedyl yssyd ar y dayar honn yr awrhonn. Ie heb ynteu direitwreic uvost eiryoet. ac ny dylyei neb uot ynborth itt. agwreic ageiff ef val kynt. Hwyntau adoethant att vath uab mathonwy. achwynaw yn luttaf yny byt rac arannrot a wnaethant. Amenegi ual y paryssei yr arueu idaw oll. Ie heb y math. keisswn ninneu ui athitheu hut anlletrith hudaw gwreic idaw ynteu or blodeu. Ynteu yna ameni gwr yndaw. ac yndelediwhaf gwas or awelas dyn eiryoet. Ac yna y kymmerassant hwy blodeu y

deri. a blodeu y banadyl. a blodeu yr erwem. Ac or rei hynny asswynaw yr un uorwyn deckaf athelediwaf awelas dyn eiryoet. Ae bedydyaw or bedyd awneynt yna. adodi blodeuwed arnei. Gwedy y kyscu ygyt hwy ar y wled. nyt hawd heb y gwydyon y wr heb gyuoeth idaw ossymdeithaw. Ie heb y math. mi arodaf idaw yr un cantref goreu y was ieuanc y gael. Arglwyd heb ef pagantref yw hwnnw. Cantref dinodig heb ef. a hwnnw aelwyr yr awrhonn eiwynyd. ac ardudwy Sef lle ar y cantref y kyuanhedwys lys idaw. yny lle aelwir mur y castell. a hynny yggwrthdir ardudwy. ac yno y kyuanhedwys ef ac y gwledychwys. Aphawb auu uodlawn idaw ac y arglwydiaeth. Ac yna dreigylgweith kyrchu awnaeth parth achaer dathyl. y ymwelet a math mab mathonwy. ydyd yd aeth ef parth achaer dathyl troi o vywn y llys awnaeth hi. Ahi a glywei lef corn. Ac yn ol llef y corn. llyma hyd blin yn mynet heibyaw. achwn achynnydyon yn yol. ac yn ol y cwn ar kynnydyon bagad owyr ar traet yn dyuot. Ellyngwch was heb hi y wybot pwy y niuer racco. Y gwas aaeth a gouyn pwy oedynt. Gronw pebyr yw hwnn. y gwr yssyd arglwyd ar penllynn heb wy. Hynny adywawt y gwas idi hitheu. Ynteu agerdwys yn ol yr hyd. ac ar auon gynwael gordiwes yr hyd ae lad. Ac wrth ulingaw

yr hyd. Allithyaw y gwn ef auu yny wascawd ynos arnaw. Aphan yttoed ydyd yn atueilaw ar nos yn nessau. ef adoeth heb porth y llys. Dioer heb hi ni agawn yngoganu gan yr unben. oe adu y pryttwn y wlat arall onys gwahodwn. Dioer arglwydes heb wy iawnaf yw ywahawd. Yna yd aeth kennadeu yn y erbyn y wahawd. Ac yna y kymerth ef y wahawd yn llawen. Ac y doeth yr llys. Ac y doeth hitheu yny erbyn ef y ressawu. ac y gyuarch gwell idaw. Arglwydes heb ef duw adalho it dy lewenyd. Ymdiarchenu a mynet y eisted a wnaethant. Sef awnaeth blodeued edrych arnaw ef. Ac yr awr yd edrychawd nyt oed gyueir arnei hi ny bei yn llawn oe garyat ef. Ac ynteu asynnywys arnei hitheu. ar un medwl adoeth yndaw ef ac adoeth yndi hitheu. ef ny allwys ymgelu oe uot yny charu hi. ae uenegi idi awnaeth. Hitheu agymerth diruawr lewenyd yndi. ac o achaws y serch ar caryat a dodassei bop un o honunt ar y gilyd y bu eu hymdidan y nos honno. ac ny bu oohir y ymgael o honunt. nyt amgen nor nos honno. ar nos honno kyscu ygyt awnaethant. Athrannoeth arouun awnaeth ef ymeith. Dioer heb hi nyt ey y wrthyfi heno. Y nos honno y buant ygyt heuyt. ar nos honno y bu yr ymgyghor gantunt pa furyf y keffynt vod ygkyt. Nyt

oes gynghor heb ef onyt un. Keissaw y gantaw gwybot pa ffuryf y del y angheu. ahynny yn rith amgeled amdanaw. Trannoeth arouun awnaeth. Dioer heb hi ny chyghoraf it hediw uynet y wrthyfi. Dioer kanys kynghory ditheu. nyt af ynheu heb ef. Mi adywedaf hagen uot yn berigyl dyuot yr unben bieu y llys adref. Ie heb hi auory mi ath ganhataf di y uynet ymdeith. Trannoeth arouun awnaeth ef. ac nys lludywys hitheu ef. Ie heb ynteu coffa adywedeis wrthyt ac ymdidan yn lut ac ef. a hynny yn rith ysmalhawch caryat ac ef. Adilyt y gantaw pafford y gallai dyfot y angheu. Ynteu adoeth adref y nos honno. Treulaw ydyd awnaethant drwy ymdidan acherd achyue-dach. Ac nos honnos y gyscu ygyt ydaethant. Ac ef a dywawt parabyl areil wrthi. Ac yn-hynny parabyl nys kauas ef. Paderw ytti heb ef ac awyt iach di. Medylyaw ydwyf heb hi yr hynn nys medylyut ti amdanafi. Sef yw hynny heb hi goualu am dy angheu di ot elut yn gynt no miui. Ie heb ynteu duw adalo itt dy amgeled. O nym lladi duw hagen nyt hawd vy llad i heb ef. awney ditheu yr duw. ac yrof inheu menegi ymi pafuryf y galler dy lad ditheu. kanys gwell yw uygcof i wrth ymoglyt nor teu di. Dywedaf ynllawen heb ef. nyt hawd uy lladi heb oergyt. areit oet uot vlwydyn yngwneuthur y par ymbyr-

yit i ac ef. Aheb wneuthur dim o honaw namyn pan vydit ar yr aberth duw sul. Ae diogel hynny heb hi. Diogel dioer heb ef. Ni ellir uy lladi y mywn ty heb ef. ny ellir allan. ny ellir uy llad ar uarch. ny ellir ar uyntroet. Ie heb hitheu padelw y gellit dy lad ditheu. Mi ae dywedaf ytti heb ynteu. Gwneuthyr enneint im arlan auon. agwneuthur cromglwyt uchpenn y gerwyn. ae thoi ynda ac yndidos wedy hynny. adwyn bwch heb ef ae dodi gerllaw y gerwyn. a dodi ohonaf inheu y neill troet ar geuyn y bwch. ar llall ar ymyl y gerwyn. pwy bynnac amedrei i uelly ef awnei uy ageu. Ie heb hitheu diolchaf y duw hynny. ef aellir rac hynny dianc yn hawd. Nyt kynt noc y kauas hi yr ymadrawd. y hanuones hitheu att gronw pebyr. Gronw a lauurywys gweith y gwaew. ar undyd ympenn y vlwydyn y bu barawt. ar dyd hwnnw y peris ef idi hi gwybot hynny. Arglwyd heb hi yd wyf yn medylyaw padelw y gallei uot ynwir adywedeist di gynt wrthyfi. ac adangossy di ymi paffuryf y sauut ti ar ymyl y gerwyn ar bwch opharaf inheu yr enneint. Dangossaf heb ynteu. Hitheu aanuones at ronw ac a erchis idaw uot yghyscawt y brynn aelwir weithon brynn kyuergyr ygglan auon kynuael oed hynny. Hitheu aberis kynnullaw agauas o auar yny cantref. aedwyn yr parth draw yr

auon gyuarwyneb abrynn kyuergyr. Athrannoeth hi adywawt. arglwyd heb hi mi a beris kyweiryaw yglwyt ar enneint y maent yn barawt. Ie heb ynteu awn y hedrych yn llawen. wynt adoethant drannoeth y edrych yr enneint. Ti aey yr enneint arglwyd heb hi. Af yn llawen heb ef. Ef aaeth yr enneint ac ymeneiniaw awnaeth. arglwyd heb hi llyma yr aniueileit adywedeist ti uot bwch arnunt. Ie heb ynteu par dala un ohonynt. aphar ydwyn yma. ef aducpwyt y bwch. yna Y kyuodes ynteu or enneint. agwiscaw ylawdyr ymdanaw. adodi y neilltroet idaw ar ymyl y gerwyn. ar llall ar geuyn y bwch. Ynteu ronw agyuodes yuynyd or bryn aelwir brynn kyuergyr. ac arben y neillglin y kyuodes. ac ar gwenwynwaew y uwrw ae uedru yny ystlys. yny neitta y paladyr o honaw. athrigyaw y penn yndaw. Ac yna bwrw ehetuan o honaw yn rith eryr. adodi garymleis anhegar. Ac ny chahat y welet ef o hynny allan. yngyngyflymet ac y daeth ef ymeith. Y kyrchassant wynteu y llys. ar nos honno kyscu ygyt. Athrannoeth kyuodi aoruc gronw agoresgyn ardudwy. Gwedy goresgyn ywlat y gwledychu awnaeth yny oed yny eidaw ef ardudwy a phenllyn. yna y chwedyl aaeth at math uab mathonwy. Trymuryt a goueileint agymerth math yndaw. a mwy wydyon. noc ynteu olawer.

Arglwyd heb y gwydyon ny orffowyssaf uyth yny gaffwyf chwedleu y wrth uy nei. Ie heb y math. duw auo nerth itt. Ac yna kychwynnu awnaeth ef adechreu rodyaw racdaw. A rodyaw gwyned awnaeth aphowys yny theruyn. Gwedy daruot idaw uelly. ef adoeth hyt yn aruon. Ac adoeth y ty uab eillt ym maenawr bennard. Disgynnu yny ty awnaeth athrigyaw yno y nos honno. Gwr y ty ae dylwyth adoeth y mywn. Ac yndiwethaf y doeth y meichat. Gwr y ty a dywawt wrth y meichat. Hawas heb ef adoeth dy hwch di heno y mywn. Doeth heb ynteu. yr awr hwnn y doeth att y moch. Paryw gerdet heb y gwydyon yssyd ar yr hwch honno. Pan agorer y creu beunyd yd a allan. ny cheir craff arnei. ac nywybydir pa fford yda. mwy no chynnelei yny dayar. awney di heb y gwydyon y rofi nat agorych y creu. yny vwyfi yny neillparth yr creu ygyt athi. gwnaf yn llawen heb ef. Y gysgu yd aethant y nos honno. Aphan welas y meichat lliw y dyd. ef a deffroes wydyon. achyuodi awnaeth gwydyon a gwisgaw ymdanaw. aduot ygyt ar meichat. aseuyll wrth y creu. Y meichat a agores y creu. ygyt ac y hegyr llyma hitheu ynbwrw neit allan. acherdet yn braff awnaeth. agwydyon ae kanlynwys a chymryt gwr[illegible]yneb auon awnaeth a chyrchu nant awnaeth aelwir

weithon nant y llew. Ac yno gwastadau awnaeth aphori. Ynteu wydyon adoeth y dan y prenn. Ac aedrychawd pabeth ydoed yr hwch yny bori. Ac ef awelei yr hwch yn pori kic pwdyr a chynron. Sef awnaeth ynteu edrych ymblaen y prenn. aphan edrych ef awelei eryr ymblaen y prenn. Aphan ymysgytwei yr eryr. y syrthei y pryuet ar kic pwdyr o honaw. ar hwch yn yssu yrei hynny. Sef awnaeth ynteu medylyaw mae llew oed yr eryr. achanu eglyn. Dar adyf y rwng deulenn. gorduwrych awyr aglen. ony dywetafi eu ouloden. llew panyw hynn. Sef awnaeth ynteu yr eryr ymollwng yny uyd yg-kymherued y prenn. Sef awnaeth ynteu wydyon canu eglyn arall. Dar adyf ynard uaes. nys gwlych glaw. nys mwy tawd. naw ugein angerd aborthes. ynyblaen llew llaw gyffes. Ac yna ym-ellwng idaw ynteu yny uyd yny geinc issaf or prenn. Canu eglyn idaw ynteu yna. Dar adyf dan anwaerat. mirein medur ymywet. ony dywed-afi ef. dydaw llew ym harffet. Ac ydygwydawd ynteu arlin gwydyon. Ac yna y trewis gwydyon a hutlath ynteu yny uyd yny rith ehunan. Nywelsei neb ar wr tremynt truanach hagen noc aoed arnaw ef. nyt oed dim onyt croen ac as-cwrn. Yna kyrchu kaer dathyl awnaeth ef. ac yno y ducpwyt agahat o uedic da yggwyned

wrthaw. Kyn kyuyl yr ulwydyn ydoed ef yn holliach. Arglwyd heb ef wrth uath uab mathonwy. madws oed ymi kaffel iawn gan y gwr y keueis ouut gantaw. Dioer heb y math ny eill ef ymgynnal ath iawn di gantaw. Ie heb ynteu goreu yw gennyfi bo kyntaf y kaffwyf iawn. Yna dygyuoryaw gwyned awnaethant. achyrchu ardudwy. Gwydyon a gerdwys yny blaen. a cyrchu mur castell aoruc. Sef awnaeth blodeued clybot eu bot yn dyuot. Kymryt y morwynyon ygyt ahi achyrchu y mynyd. Athrwy auon gynuael. kyrchu llys aoed ar y mynyd. ac ny wydynt gerdet rac ovyn. namyn ac eu hwyneb drackeuyn. Ac yna ny wybuant yny syrthassant yny llynn. Ac y bodyssant oll eithyr hi ehunan. Ac yna y gordiwedawd gwydyon hitheu. Ac y dywawt wrthi. Ny ladafi di. mi awnaf yssyd waeth itt. Sef yw hynny dy ellwng yn rith ederyn. ac o achaws y kewilyd awnaethost di y lew llaw gyffes. na beidych ditheu dangos dy wyneb liw dyd vyth. ahynny rac ouyn yr holl adar. abot yn anyan udunt dy uaedu. ath amherchi y lle yth gaffont. ac na chollych dy enw. namyn dy alw vyth blodeuwed. Sef yw blodeuwed tylluan or Ieith yr awr honn. ac o achaws hynny y mae digassawc yr adar yr tylluan. ac ef a elwir ettwa y tylluan yn vlodeuwed. Ynteu

gronw pebyr agyrchwys pennllynn. ac odyno ymgennattau awnaeth. Sef kennadwri aanuones. gouyn awnaeth y lew llawgyffes. a vynnei ae tir ae dayar ae eur ae aryant am y sarhaet. Na chymeraf y duw y dygaf uygkyffes heb ef. allyma y peth lleiaf agymeraf y gantaw. Mynet yr lle yr oedwn i o honaw ef pan ymbyryawd ar par. aminheu y lle yr oed ynteu. Agadel y minheu y vwrw ef aphar. Ahynny yn lleihaf peth agymeraf y gantaw. Hynny auenegit y ronw pebyr. Ie heb ynteu. dir yw ymi gwneuthur hynny. vyggwyrda kywir am teulu am brodyr maeth. aoes o honawch chwi agymero yr ergit drossofi. Nac oes dioer heb wynteu. Ac oachaws gomed o honunt wy. diodef un ergit dros eu harglwyd. y gelwir wynteu yr hynny hyt hediw. trydyd aniweir deulu. Ie heb ef mi ae kymeraf. Ac yna y doethant elldeu hyt ar lann auon gynuael. Ac yna y seuis gronw yny lle ydoed llew llaw gyffes pan y byryawd ef. allew yny lle yd oed ynteu. Ac yna y dwawt gronw pebyr wrth lew. arglwyd heb ef. kanys odryc ystryw gwreic y gwneuthum i ytti awneuthum. Minneu aarhaf yti yr duw. llech awelaf ar lan yr auon. gadel im dodi honno y ryngof ar dyrnawt. Dioer heb y llew nyth ommedaf o hynny. Ie heb ef duw adalo itt. ac yna y kymerth gronw y llech. ac y

dodes y ryngtaw ar ergit. Ac yna y byryawd llew ef arpar. ac y gwant y llech trwydi. ac ynteu drwydaw yny dyrr y geuyn. Ac yna y llas gronw pebyr. Ac yno y mae y llech ar lann auon gynuael yn ardudwy ar twll trwydi. Ac o achaws hynny ettwa y gelwir hi llech gronw. Ynteu llew llaw gyffes eilweith aoresgynnwys y wlat. ac ae gwledychwys yn llwydyannus. A herwyd y dyweit y kyuarwydyt ef auu arglwyd wedy hynny ar wyned. ac velly teruyna y geing honn or mabinogi.

# MATH THE SON OF MATHONWY.

THIS IS THE FOURTH PORTION OF THE MABINOGI.

Math the son of Mathonwy was lord over Gwynedd, and Pryderi the son of Pwyll was lord over the one and twenty Cantrevs of the South; and these were the seven Cantrevs of Dyved, and the seven Cantrevs of Morganwc, the four Cantrevs of Ceredigiawn, and the three of Ystrad Tywi.

At that time, Math the son of Mathonwy could not exist unless his feet were in the lap of a maiden, except only when he was prevented by the tumult of war. Now the maiden who was with him was Goewin, the daughter of Pebin of Dôl Pebin, in Arvon, and she was the fairest maiden of her time who was known there.

And Math dwelt always at Caer Dathyl, in Arvon, and was not able to go the circuit of the land, but Gilvaethwy the son of Don, and Eneyd the son of Don, his nephews, the sons of his sister, with his household, went the circuit of the land in his stead.

Now the maiden was with Math continually, and Gilvaethwy the son of Don set his affections upon her, and loved her so that he knew not what he should do because of her, and therefrom behold his hue, and his aspect, and his spirits changed for love of her, so that it was not easy to know him.

One day his brother Gwydion gazed steadfastly upon him. "Youth," said he, "what aileth thee?" "Why," replied he, "what seest thou in me?" "I see," said he, "that thou hast lost thy aspect and thy hue; what, therefore, aileth thee?" "My lord, brother," he answered, "that which aileth me, it will not profit me that I should own to

any." "What may it be, my soul?" said he. "Thou knowest," he said, "that Math the son of Mathonwy has this property, that if men whisper together, in a tone how low soever, if the wind meet it, it becomes known unto him." "Yes," said Gwydyon, "hold now thy peace, I know thy intent, thou lovest Goewin."

When he found that his brother knew his intent, he gave the heaviest sigh in the world. "Be silent, my soul, and sigh not," he said. "It is not thereby that thou wilt succeed. I will cause," said he, "if it cannot be otherwise, the rising of Gwynedd, and Powys, and Deheubarth, to seek the maiden. Be thou of glad cheer therefore, and I will compass it."

So they went unto Math the son of Mathonwy. "Lord," said Gwydion, "I have heard that there have come to the South some beasts, such as were never known in this island before." "What are they called?" he asked. "Pigs, lord." "And what kind of animals are they?" "They are small animals, and their flesh is better than the flesh of oxen." "They are small then?" "And they change their names. Swine are they now called." "Who owneth them?" "Pryderi the son of Pwyll; they were sent him from Annwn, by Arawn the king of Annwn, and

still they keep that name, half hog, half pig." "Verily," asked he, "and by what means may they be obtained from him?" "I will go, lord, as one of twelve in the guise of bards, to seek the swine." "But it may be that he will refuse you," said he. "My journey will not be evil, lord," said he, "I will not come back without the swine." "Gladly," said he, "go thou forward."

So he and Gilvaethwy went, and ten other men with them. And they came into Ceredigiawn, to the place that is now called Rhuddlan Teivi, where the palace of Pryderi was. In the guise of bards they came in, and they were received joyfully, and Gwydion was placed beside Pryderi that night.

"Of a truth," said Pryderi, "gladly would I have a tale from some of your men yonder." "Lord," said Gwydion, "we have a custom that the first night that we come to the court of a great man, the chief of song recites. Gladly will I relate a tale." Now Gwydion was the best teller of tales in the world, and he diverted all the court that night with pleasant discourse and with tales, so that he charmed every one in the court, and it pleased Pryderi to talk with him.

And after this, "Lord," said he unto Pryderi, "were it more pleasing to thee, that another

should discharge my errand unto thee, than that I should tell thee myself what it is?" "No," he answered, "ample speech hast thou." "Behold then, lord," said he, "my errand. It is to crave from thee the animals that were sent thee from Annwn." "Verily," he replied, "that were the easiest thing in the world to grant, were there not a covenant between me and my land concerning them. And the covenant is that they shall not go from me, until they have produced double their number in the land." "Lord," said he, "I can set thee free from those words, and this is the way I can do so; give me not the swine to-night, neither refuse them unto me, and to-morrow I will show thee an exchange for them."

And that night he and his fellows went unto their lodging, and they took counsel. "Ah, my men," said he, "we shall not have the swine for the asking." "Well," said they, "how may they be obtained?" "I will cause them to be obtained," said Gwydion.

Then he betook himself to his arts, and began to work a charm. And he caused twelve chargers to appear, and twelve black greyhounds, each of them white breasted, and having upon them twelve collars and twelve leashes, such as no one that saw them could know to be other than gold.

And upon the horses twelve saddles, and every part which should have been of iron was entirely of gold, and the bridles were of the same workmanship. And with the horses and the dogs he came to Pryderi.

"Good day unto thee, lord," said he. "Heaven prosper thee," said the other, "and greetings be unto thee." "Lord," said he, "behold here is a release for thee from the word which thou spakest last evening concerning the swine; that thou wouldest neither give nor sell them. Thou mayest exchange them for that which is better. And I will give these twelve horses, all caparisoned as they are, with their saddles and their bridles, and these twelve greyhounds, with their collars and their leashes as thou seest, and the twelve gilded shields that thou beholdest yonder.' Now these he had formed of fungus. "Well," said he, "we will take counsel." And they consulted together, and determined to give the swine to Gwydion, and to take his horses and his dogs and his shields.

Then Gwydion and his men took their leave, and began to journey forth with the pigs. "Ah, my comrades," said Gwydion, "it is needful that we journey with speed. The illusion will not last but from the one hour to the same to-morrow."

And that night they journeyed as far as the upper part of Ceredigiawn, to the place which, from that cause, is called Mochdrev still. And the next day they took their course through Melenydd, and came that night to the town which is likewise for that reason called Mochdrev, between Keri and Arwystli. And thence they journeyed forward; and that night they came as far as that Commot in Powys, which also upon account thereof is called Mochnant, and there tarried they that night. And they journeyed thence to the Cantrev of Rhos, and the place where they were that night is still called Mochdrev.

"My men," said Gwydion, "we must push forward to the fastnesses of Gwynedd with these animals, for there is a gathering of hosts in pursuit of us." So they journeyed on to the highest town of Arllechwedd, and there they made a sty for the swine, and therefore was the name of Creuwyryon given to that town. And after they had made the sty for the swine, they proceeded to Math the son of Mathonwy, at Caerdathyl. And when they came there, the country was rising. "What news is there here?" asked Gwydion. "Pryderi is assembling one and twenty Cantrevs to pursue after you," answered

they. "It is marvellous that you sh journeyed so slowly." "Where are the whereof you went in quest?" said Math have had a sty made for them in th Cantrev below," said Gwydion.

Thereupon, lo, they heard the trumpet the host in the land, and they arrayed them and set forward and came to Penardd in Ar

And at night Gwydion the son of Don, Gilvaethwy his brother, returned to Caerdat and Gilvaethwy took Math the son of Ma onwy's couch. And while he turned out t other damsels from the room discourteously, h made Goewin unwillingly remain.

And when they saw the day on the morrow, they went back unto the place where Math the son of Mathonwy was with his host; and when they came there, the warriors were taking counsel in what district they should await the coming of Pryderi, and the men of the South. So they went in to the council. And it was resolved to wait in the strongholds of Gwynedd, in Arvon. So within the two Maenors they took their stand, Maenor Penardd and Maenor Coed Alun. And there Pryderi attacked them, and there the combat took place. And great was the slaughter on both sides; but the men of the

South were forced to flee. And they fled unto the place which is still called Nantcall. And thither did they follow them, and they made a vast slaughter of them there, so that they fled again as far as the place called Dol Pen Maen, and there they halted and sought to make peace.

And that he might have peace, Pryderi gave hostages, Gwrgi Gwastra gave he and three and twenty others, sons of nobles. And after this they journeyed in peace even unto Traeth Mawr; but as they went on together towards Melenryd, the men on foot could not be restrained from shooting. Pryderi despatched unto Math an embassy to pray him to forbid his people, and to leave it between him and Gwydion the son of Don, for that he had caused all this." And the messengers came to Math. "Of a truth," said Math, "I call Heaven to witness, if it be pleasing unto Gwydion the son of Don, I will so leave it gladly. Never will I compel any to go to fight but that we ourselves should do our utmost."

"Verily," said the messengers, "Pryderi saith that it were more fair that the man who did him this wrong should oppose his own body to his, and let his people remain unscathed." "I declare to Heaven, I will not ask the men of Gwynedd

to fight because of me. If I am allowed to fight Pryderi myself, gladly will I oppose my body to his." And this answer they took back to Pryderi. "Truly," said Pryderi, "I shall require no one to demand my rights but myself."

Then these two came forth and armed themselves, and they fought. And by force of strength, and fierceness, and by the magic and charms of Gwydion, Pryderi was slain. And at Maen Tyriawc, above Melenryd, was he buried, and there is his grave.

And the men of the South set forth in sorrow towards their own land; nor is it a marvel that they should grieve, seeing that they had lost their lord, and many of their best warriors, and for the most part, their horses and their arms.

The men of Gwynedd went back joyful and in triumph. "Lord," said Gwydion unto Math, "would it not be right for us to release the hostages of the men of the South, which they pledged unto us for peace? for we ought not to put them in prison." "Let them then be set free," said Math. So that youth, and the other hostages that were with him, were set free to follow the men of the South.

Math himself went forward to Caerdathyl. Gilvaethwy the son of Don, and they of the

household that were with him went to make the circuit of Gwynedd as they were wont, without coming to the court. Math went into his chamber, and caused a place to be prepared for him whereon to recline, so that he might put his feet in the maiden's lap. "Lord," said Goewin, "seek now another to hold thy feet, for I am now a wife." "What meaneth this?" said he. "An attack, lord, was made unawares upon me; but I held not my peace, and there was no one in the court who knew not of it. Now the attack was made by thy nephews, lord, the sons of thy sister, Gwydion the son of Don, and Gilvaethwy the son of Don; unto me they did wrong, and unto thee dishonour." "Verily," he exclaimed, "I will do to the utmost of my power concerning this matter. But first I will cause thee to have compensation, and then will I have amends made unto myself. As for thee, I will take thee to be my wife, and the possession of my dominions will I give unto thy hands."

And Gwydion and Gilvaethwy came not near the court, but stayed in the confines of the land until it was forbidden to give them meat and drink. At first they came not near unto Math, but at last they came. "Lord," said

they, "Good day to thee." "Well," said he, "is it to make me compensation that ye are come." "Lord," they said, "we are at thy will." "By my will I would not have lost my warriors, and so many arms as I have done. You cannot compensate me my shame, setting aside the death of Pryderi. But since ye come hither to be at my will, I shall begin your punishment forthwith."

Then he took his magic wand, and struck Gilvaethwy, so that he became a deer, and he seized upon the other hastily lest he should escape from him. And he struck him with the same magic wand, and he became a deer also. "Since now ye are in bonds, I will that ye go forth together and be companions, and possess the nature of the animals whose form ye bear. And this day twelvemonth come hither unto me."

At the end of a year from that day, lo there was a loud noise under the chamber wall, and the barking of the dogs of the palace together with the noise. "Look," said he, "what is without." "Lord," said one, "I have looked; there are there two deer, and a fawn with them." Then he arose and went out. And when he came he beheld the three animals. And he lifted up

his wand. "As ye were deer last year, be ye wild hogs each and either of you, for the year that is to come." And thereupon he struck them with the magic wand. "The young one will I take and cause to be baptized." Now the name that he gave him was Hydwn. "Go ye and be wild swine, each and either of you, and be ye of the nature of wild swine. And this day twelvemonth be ye here under the wall."

At the end of the year the barking of dogs was heard under the wall of the chamber. And the court assembled, and thereupon he arose and went forth, and when he came forth he beheld three beasts. Now these were the beasts that he saw; two wild hogs of the woods, and a well grown young one with them. And he was very large for his age. "Truly," said Math, "this one will I take and cause to be baptized." And he struck him with his magic wand, and he became a fine fair auburn haired youth, and the name that he gave him was Hychdwn. "Now as for you, as ye were wild hogs last year, be ye wolves each and either of you for the year that is to come." Thereupon he struck them with his magic wand, and they became wolves. "And be ye of like nature with the animals whose semblance ye bear, and return here this day twelvemonth beneath this wall."

And the same day at the end of the year, he heard a clamour and a barking of dogs under the wall of the chamber. And he rose and went forth. And when he came behold he saw two wolves, and a strong cub with them. "This one will I take," said Math, "and I will cause him to be baptized; there is a name prepared for him, and that is Bleiddwn. Now these three, such are they;

The three sons of Gilvaethwy the false,
The three faithful combatants,
Bleiddwn, Hydwn, and Hychdwn the Tall."

Then he struck the two with his magic wand, and they resumed their own nature. "Oh men," said he, "for the wrong that ye did unto me, sufficient has been your punishment and your dishonour. Prepare now precious ointment for these men, and wash their heads, and equip them." And this was done.

And after they were equipped, they came unto him. "Oh men," said he, "you have obtained peace, and you shall likewise have friendship. Give your counsel unto me, what maiden I shall seek." "Lord," said Gwydion the son of Don, "it is easy to give thee counsel; seek Arianrod, the

daughter of Don, thy niece, thy sister's daughter."

And they brought her unto him, and the maiden came in. "Ha damsel," said he, "art thou the maiden?" "I know not, Lord, other than that I am." Then he took up his magic wand, and bent it. "Step over this," said he, "and I shall know if thou art the maiden." Then stepped she over the magic wand, and there appeared forthwith a fine chubby yellow haired boy. And at the crying out of the boy, she went towards the door. And thereupon some small form was seen; but before any one could get a second glimpse of it, Gwydion had taken it, and had flung a scarf of velvet around it and hidden it. Now the place where he hid it was the bottom of a chest at the foot of his bed.

"Verily," said Math the son of Mathonwy, concerning the fine yellow haired boy, "I will cause this one to be baptized, and Dylan is the name I will give him."

So they had the boy baptized, and as they baptized him he plunged into the sea. And immediately when he was in the sea, he took its nature, and swam as well as the best fish that was therein. And for that reason was he called Dylan, the son of the Wave. Beneath him no wave ever broke. And the blow whereby

he came to his death, was struck by his uncle Govannion. The third fatal blow was it called.

As Gwydion lay one morning on his bed awake, he heard a cry in the chest at his feet; and though it was not loud, it was such that he could hear it. Then he arose in haste, and opened the chest; and when he opened it, he beheld an infant boy stretching out his arms from the folds of the scarf, and casting it aside. And he took up the boy in his arms, and carried him to a place where he knew there was a woman that could nurse him. And he agreed with the woman that she should take charge of the boy. And that year he was nursed.

And at the end of the year, he seemed by his size as though he were two years old. And the second year he was a big child, and able to go to the court by himself. And when he came to the court, Gwydion noticed him, and the boy became familiar with him, and loved him better than any one else. Then was the boy reared at the court until he was four years old, when he was as big as though he had been eight.

And one day Gwydion walked forth, and the boy followed him, and he went to the Castle of Arianrod, having the boy with him; and when he came into the court, Arianrod arose to

meet him, and greeted him and bade him welcome. "Heaven prosper thee," said he. "Who is the boy that followeth thee?" she asked. "This youth, he is thy son," he answered. "Alas," said she, "what has come unto thee that thou shouldest shame me thus, wherefore dost thou seek my dishonour, and retain it so long as this?" "Unless thou suffer dishonour greater than that of my bringing up such a boy as this, small will be thy disgrace." "What is the name of the boy?" said she. "Verily," he replied, "he has not yet a name." "Well," she said, "I lay this destiny upon him, that he shall never have a name until he receives one from me." "Heaven bears me witness," answered he, "that thou art a wicked woman. But the boy shall have a name how displeasing soever it may be unto thee. As for thee, that which afflicts thee is that thou art no longer called a damsel." And thereupon he went forth in wrath, and returned to Caer Dathyl, and there he tarried that night.

And the next day he arose and took the boy with him, and went to walk on the sea shore between that place and Aber Menei. And there he saw some sedges and sea weed, and he turned them into a boat. And out of

dry sticks and sedges he made some Cordovan leather, and a great deal thereof, and he coloured it in such a manner that no one ever saw leather more beautiful than it. Then he made a sail to the boat, and he and the boy went in it to the Port of the Castle of Arianrod. And he began forming shoes and stitching them, until he was observed from the castle. And when he knew that they of the castle were observing him, he disguised his aspect, and put another semblance upon himself, and upon the boy, so that they might not be known. "What men are those in yonder boat?" said Arianrod. "They are cordwainers," answered they. "Go and see what kind of leather they have, and what kind of work they can do."

So they came unto them. And when they came he was colouring some Cordovan leather, and gilding it. And the messengers came and told her this. "Well," said she, "take the measure of my foot, and desire the cordwainer to make shoes for me." So he made the shoes for her, yet not according to the measure, but larger. The shoes then were brought unto her, and behold they were too large. "These are too large," said she, "but he shall receive their value. Let him also make some that are

smaller than they." Then he made her others that were much smaller than her foot, and sent them unto her. "Tell him that these will not go on my feet," said she. And they told him this. "Verily," said he, "I will not make her any shoes, unless I see her foot." And this was told unto her. "Truly," she answered, "I will go unto him."

So she went down to the boat, and when she came there, he was shaping shoes and the boy stitching them. "Ah, lady," said he, "good day to thee." "Heaven prosper thee," said she. "I marvel that thou canst not manage to make shoes according to a measure." "I could not," he replied, "but now I shall be able."

Thereupon behold a wren stood upon the deck of the boat, and the boy shot at it, and hit it in the leg between the sinew and the bone. Then she smiled. "Verily," said she, "with a steady hand did the lion aim at it." "Heaven reward thee not, but now has he got a name. And a good enough name it is. Llew Llaw Gyffes be he called henceforth."

Then the work disappeared in sea weed and sedges, and he went on with it no further. And for that reason was he called the third Gold-shoemaker. "Of a truth," said she, "thou

wilt not thrive the better for doing evil unto me." "I have done thee no evil yet," said he. Then he restored the boy to his own form. "Well," said she, "I will lay a destiny upon this boy, that he shall never have arms and armour until I invest him with them." "By Heaven," said he, "let thy malice be what it may, he shall have arms."

Then they went towards Dinas Dinllev, and and there he brought up Llew Llaw Gyffes, until he could manage any horse, and he was perfect in features, and strength, and stature. And then Gwydion saw that he languished through the want of horses, and arms. And he called him unto him. "Ah, youth," said he, "we will go to-morrow on an errand together. Be therefore more cheerful than thou art." "That I will," said the youth.

Next morning, at the dawn of day, they arose. And they took their way along the sea coast, up towards Bryn Aryen. And at the top of Cevn Clydno they equipped themselves with horses, and went towards the Castle of Arianrod. And they changed their form, and pricked towards the gate in the semblance of two youths, but the aspect of Gwydion was more staid than that of the other. "Porter," said he, "go thou in and

say that there are here bards from Glamorgan." And the porter went in. "The welcome of Heaven be unto them, let them in," said Arianrod.

With great joy were they greeted. And the hall was arranged, and they went to meat. When meat was ended, Arianrod discoursed with Gwydion of tales and stories. Now Gwydion was an excellent teller of tales. And when it was time to leave off feasting, a chamber was prepared for them, and they went to rest.

In the early twilight Gwydion arose, and he called unto him his magic and his power. And by the time that the day dawned, there resounded through the land uproar, and trumpets, and shouts. When it was now day, they heard a knocking at the door of the chamber, and therewith Arianrod asking that it might be opened. Up rose the youth and opened unto her, and she entered and a maiden with her. "Ah, good men," she said, "in evil plight are we." "Yes truly," said Gwydion, "we have heard trumpets, and shouts; what thinkest thou that they may mean?" "Verily," said she, "we cannot see the colour of the ocean by reason of all the ships, side by side. And they are making for the land with all the speed they can. And what can we do?" said she. "Lady," said

Gwydion, "there is none other counsel than to close the castle upon us, and to defend it as best we may." "Truly," said she, "may Heaven reward you. And do you defend it. And here you may you have plenty of arms."

And thereupon went she forth for the arms, and behold she returned, and two maidens, and suits of armour for two men, with her. "Lady," said he, "do thou accoutre this stripling, and I will arm myself with the help of thy maidens. Lo, I hear the tumult of the men approaching." "I will do so, gladly." So she armed him fully, and that right cheerfully. "Hast thou finished arming the youth," said he. "I have finished," she answered. "I likewise have finished," said Gwydion. "Let us now take off our arms we have no need of them." "Wherefore?" said she. "Here is the army around the house." "Oh, lady, there is here no army." "Oh," cried she, "whence then was this tumult?" "The tumult was but to break thy prophecy and to obtain arms for thy son. And now has he got arms without any thanks unto thee." "By Heaven," said Arianrod, "thou art a wicked man. Many a youth might have lost his life, through the uproar thou hast caused in this Cantrev to-day. Now will I lay a destiny upon this youth," she said, "that

he shall never have a wife of the race that now inhabits this earth." "Verily," said he, "thou wast ever a malicious woman, and no one ought to support thee. A wife shall he have notwithstanding."

They went thereupon unto Math the son of Mathonwy, and complained unto him most bitterly of Arianrod. Gwydion showed him also how he had procured arms for the youth. "Well," said Math, "we will seek, I and thou, by charms and illusion, to form a wife for him out of flowers. He has now come to man's stature, and he is the comeliest youth that was ever beheld." So they took the blossoms of the oak, and the blossoms of the broom, and the blossoms of the meadow-sweet, and produced from them a maiden, the fairest and most graceful that man ever saw. And they baptized her, and gave her the name of Blodeuwedd.

After she had become his bride, and they had feasted, said Gwydion, "It is not easy for a man to maintain himself without possessions." "Of a truth," said Math, "I will give the young man the best Cantrev to hold." "Lord," said he, "what Cantrev is that?" "The Cantrev of Dinodig," he answered. Now it is called at this day Eivionydd and Ardudwy. And

the place in the Cantrev where he dwelt, was a palace of his in a spot called Mur y Castell, on the confines of Ardudwy. There dwelt he and reigned, and both he and his sway were beloved by all.

One day he went forth to Caer Dathyl, to visit Math the son of Mathonwy. And on the day that he set out for Caer Dathyl, Blodeuwedd walked in the court. And she heard the sound of a horn. And after the sound of the horn, behold a tired stag went by, with dogs and huntsmen following it. And after the dogs and the huntsmen there came a crowd of men on foot. "Send a youth," said she, "to ask who yonder host may be." So a youth went, and enquired who they were. "Gronw Pebyr is this, the lord of Penllynn," said they. And thus the youth told her.

Gronw Pebyr pursued the stag, and by the river Cynvael he overtook the stag and killed it. And what, with flaying the stag and baiting his dogs, he was there until the night began to close in upon him. And as the day departed and the night drew near, he came to the gate of the court. "Verily," said Blodeuwedd, "the chieftain will speak ill of us, if we let him at this hour depart to another land without inviting him

in." "Yes, truly, lady," said they, "it will be most fitting to invite him."

Then went messengers to meet him and bid him in. And he accepted her bidding gladly, and came to the court, and Blodeuwedd went to meet him and greeted him, and bade him welcome. "Lady," said he, "Heaven repay thee thy kindness."

When they had disaccoutred themselves, they went to sit down. And Blodeuwedd looked upon him, and from the moment that she looked on him she became filled with his love. And he gazed on her, and the same thought came unto him as unto her, so that he could not conceal from her that he loved her, but he declared unto her that he did so. Thereupon she was very joyful. And all their discourse that night was concerning the affection and love which they felt one for the other, and which in no longer space than one evening had arisen. And that evening passed they in each other's company.

The next day he sought to depart. But she said, "I pray thee go not from me to-day." And that night he tarried also. And that night they consulted by what means they might always be together. "There is none other counsel," said he, "but that thou strive to learn from Llew Llaw Gyffes in what manner he will meet his

death. And this must thou do under the semblance of solicitude concerning him."

The next day Gronw sought to depart. "Verily," said she, "I would counsel thee not to go from me to day." "At thy instance, will I not go," said he, "albeit, I must say, there is danger, that the chief who owns the palace may return home." "To-morrow," answered she, "will I indeed permit thee to go forth."

The next day he sought to go, and she hindered him not. "Be mindful," said Gronw, "of what I have said unto thee, and converse with him fully, and that under the guise of the dalliance of love, and find out by what means he may come to his death."

That night Llew Llaw Gyffes returned to his home. And the day they spent in discourse, and minstrelsy, and feasting. And at night they went to rest, and he spoke to Blodeuwedd once, and he spoke to her a second time. But, for all this, he could not get from her one word. "What aileth thee," said he, "art thou well?" "I was thinking," said she, "of that which thou didst never think of concerning me; for I was sorrowful as to thy death, lest thou shouldest go sooner than I." "Heaven reward thy care for me," said he, "but until Heaven take me I shall not easily

be slain." "For the sake of Heaven, and for mine, shew me how thou mightest be slain. My memory in guarding is better than thine." "I will tell thee gladly," said he. "Not easily can I be slain, except by a wound. And the spear wherewith I am struck must be a year in the forming. And nothing must be done towards it except during the sacrifice on Sundays." "Is this certain?" asked she. "It is in truth," he answered. "And I cannot be slain within a house, nor without. I cannot be slain on horseback nor on foot." "Verily," said she, "in what manner then canst thou be slain?" "I will tell thee," said he. "By making a bath for me by the side of a river, and by putting a roof over the cauldron, and thatching it well and tightly, and bringing a buck, and putting it beside the cauldron. Then if I place one foot on the buck's back, and the other on the edge of the cauldron, whosoever strikes me thus will cause my death." "Well," said she, "I thank Heaven that it will be easy to avoid this."

No sooner had she held this discourse than she sent to Gronw Pebyr. Gronw toiled at making the spear, and that day twelvemonth it was ready. And that very day he caused her to be informed thereof.

"Lord," said Blodeuwedd unto Llew, "
been thinking how it is possible that wha
didst tell me formerly can be true; wilt
show me in what manner thou couldst sta
once upon the edge of a cauldron and upo
buck, if I prepare the bath for thee?" "I
shew thee," said he.

Then she sent unto Gronw, and bade him
in ambush on the hill which is now called Bry
Kyvergyr, on the bank of the river Cynvael.
She caused also to be collected all the goats that were in the Cantrev, and had them brought to the other side of the river, opposite Bryn Kyvergyr.

And the next day she spoke thus. "Lord," said she, "I have caused the roof and the bath to be prepared, and lo! they are ready." "Well," said Llew, "we will go gladly to look at them."

The day after they came and looked at the bath. "Wilt thou go into the bath, lord," said she. "Willingly will I go in," he answered. So into the bath he went, and he anointed himself. "Lord," said she, "behold the animals which thou didst speak of as being called bucks." "Well," said he, "cause one of them to be caught and brought here." And the buck was brought. Then Llew rose out of the bath,

and put on his trowsers, and he placed one foot on the edge of the bath and the other on the buck's back.

Thereupon Gronw rose up from the hill which is called Bryn Cyvergyr, and he rested on one knee, and flung the poisoned dart and struck him on the side, so that the shaft started out, but the head of the dart remained in. Then he flew up in the form of an eagle, and gave a fearful scream. And thenceforth was he no more seen.

As soon as he departed Gronw and Blodeuwedd went together unto the palace that night. And the next day Gronw arose and took possession of Ardudwy. And after he had overcome the land, he ruled over it, so that Ardudwy and Penllyn were both under his sway.

Then these tidings reached Math the son of Mathonwy. And heaviness and grief came upon Math, and much more upon Gwydion than upon him. "Lord," said Gwydion, "I shall never rest until I have tidings of my nephew." "Verily," said Math, "may Heaven be thy strength." Then Gwydion set forth and began to go forward. And he went through Gwynedd and Powys to the confines. And when he had done so, he went into Arvon, and came to the house of a vassal,

in Maenawr Penardd. And he alighted at the house, and stayed there that night. The man of the house and his household came in, and last of all came there the swineherd. Said the man of the house to the swineherd, "Well, youth, hath thy sow come in to-night?" "She hath," said he, "and is this instant returned to the pigs." "Where doth this sow go to?" said Gwydion. "Every day, when the sty is opened, she goeth forth and none can catch sight of her, neither is it known whither she goeth more than if she sank into the earth." "Wilt thou grant unto me," said Gwydion, "not to open the sty until I am beside the sty with thee." "This will I do, right gladly," he answered.

That night they went to rest; and as soon as the swineherd saw the light of day, he awoke Gwydion. And Gwydion arose and dressed himself, and went with the swineherd, and stood beside the sty. Then the swineherd opened the sty. And as soon as he opened it, behold, she leaped forth, and set off with great speed. And Gwydion followed her, and she went against the course of a river, and made for a brook, which is now called Nant y Llew. And there she halted and began feeding. And Gwydion came under the tree, and looked what it might be

that the sow was feeding on. And he saw that she was eating putrid flesh and vermin. Then looked he up to the top of the tree, and as he looked he beheld on the top of the tree an eagle, and when the eagle shook itself, there fell vermin and putrid flesh from off it, and these the sow devoured. And it seemed to him that the eagle was Llew. And he sang an Englyn.

"Oak that grows between the two banks;
Darkened is the sky and hill!
Shall I not tell him by his wounds,
That this is Llew?"

Upon this the eagle came down until he reached the centre of the tree. And Gwydion sang another Englyn.

"Oak that grows in upland ground,
Is it not wetted by the rain? Has it not been drenched
By nine score tempests?
It bears in its branches Llew Llaw Gyffes!"

Then the eagle came down until he was on the lowest branch of the tree, and thereupon this Englyn did Gwydion sing.

"Oak that grows beneath the steep;
Stately and majestic is its aspect!
Shall I not speak it?
That Llew will come to my lap?"

And the eagle came down upon Gwydion's knee. And Gwydion struck him with his magic wand, so that he returned to his own form. No one ever saw a more piteous sight, for he was nothing but skin and bone.

Then he went unto Caer Dathyl, and there were brought unto him good physicians that were in Gwynedd, and before the end of the year he was quite healed.

"Lord," said he unto Math the son of Mathonwy, "it is full time now that I have retribution of him by whom I have suffered all this woe." "Truly," said Math, "he will never be able to maintain himself in the possession of that which is thy right." "Well," said Llew, "the sooner I have my right, the better shall I be pleased."

Then they called together the whole of Gwynedd, and set forth to Ardudwy. And Gwydion went on before and proceeded to Mur y Castell. And when Blodeuwedd heard that he

was coming, she took her maidens with her, and fled to the mountain. And they passed through the river Cynvael, and went towards a court that there was upon the mountain, and through fear they could not proceed except with their faces looking backwards, so that unawares they fell into the lake. And they were all drowned except Blodeuwedd herself, and her Gwydion overtook. And he said unto her, "I will not slay thee, but I will do unto thee worse than that. For I will turn thee into a bird; and because of the shame thou hast done unto Llew Llaw Gyffes, thou shalt never shew thy face in the light of day henceforth; and that through fear of all the other birds. For it shall be their nature to attack thee, and to chase thee from wheresoever they may find thee. And thou shalt not lose thy name, but shalt be alway called Blodeuwedd." Now Blodeuwedd is an owl in the language of this present time, and for this reason is the owl hateful unto all birds. And even now the owl is called Blodeuwedd.

Then Gronw Pebyr withdrew unto Penllyn, and he despatched thence an embassy. And the messengers he sent, asked Llew Llaw Gyffes, if he would take land, or domain, or gold, or silver, for the injury he had received. "I will not, by

my confession to Heaven," said he. "Behold this is the least that I will accept from him; that he come to the spot where I was when he wounded me with the dart, and that I stand where he did, and that with a dart I take my aim at him. And this is the very least that I will accept."

And this was told unto Gronw Pebyr. "Verily," said he, "is it needful for me to do thus? My faithful warriors, and my household, and my foster-brothers, is there not one among you who will stand the blow in my stead?" "There is not, verily," answered they. And because of their refusal to suffer one stroke for their lord, they are called the third disloyal tribe even unto this day. "Well," said he, "I will meet it."

Then they two went forth to the banks of the river Cynvael, and Gronw stood in the place where Llew Llaw Gyffes was when he struck him, and Llew in the place where Gronw was. Then said Gronw Pebyr unto Llew, "Since it was through the wiles of a woman that I did unto thee as I have done, I adjure thee by Heaven to let me place between me and the blow, the slab thou seest yonder on the river's bank." "Verily," said Llew, "I will not refuse thee this." "Ah," said he, "may

Heaven reward thee." So Gronw took the slab and placed it between him and the blow.

Then Llew flung the dart at him, and it pierced the slab and went through Gronw likewise, so that it pierced through his back. And thus was Gronw Pebyr slain. And there is still the slab on the bank of the river Cynvael, in Ardudwy, having the hole through it. And therefore is it even now called Llech Gronw.

A second time did Llew Llaw Gyffes take possession of the land, and prosperously did he govern it. And as the story relates, he was lord after this over Gwynedd. And thus ends this portion of the Mabinogi.

# NOTES TO MATH THE SON OF MATHONWY.

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### Math the son of Mathonwy.—Page 217.

The fame of Math ab Mathonwy's magic, in which he would seem to have excelled all the enchanters of Welsh fiction, (except perhaps the mighty Merlin and his own pupil, Gwydion the son of Don,) is preserved in two separate Triads, where he is styled a man of illusion and phantasy, and where one of the chief enchantments of the Island is attributed to him.

"Trywyr Hut a Lledrith Y. Prydein. Menyw mab Teirgwaed, Eiddilic Corr, a Math ap Mathonwy." Tr. xxxi.

"Tri prif hut Y. P. Hut Math mab Mathonwy a ddysgodd y Wdyon mab Dôn, a hut Uthr Bendragon, a ddysgodd y Fenyw mab Teirgwaet, ar trydydd hut Rudlwm Gawr a ddysgodd i Coll mab Collfrewi." Tr. xxxii.

Another version of the latter has already been given. See ii. page 176.

The mystical arts of Math appear to have descended to him from his father, whose magic wand is celebrated by Taliesin, in the Kerdd Daronwy. It is there asserted that when this wand grows in the wood, more luxuriant fruit will be seen on the banks of the Spectre waters.

"Hutlath Fathonwy
Ynghoed pan dyfwy
Ffrwytheu mwy cymrwy
Ar lan Gwyllionwy."*

* Myv. Arch. i. p. 63.

Taliesin also frequently speaks of the powers of Math himself. See the Cad Goddeu, Marwnad Aeddon o Vôn, &c.*

The Tale of Math ab Mathonwy has been already printed, with a translation in the Cambrian Quarterly.

### Goewin, daughter of Pebin.—Page 218.

The singular occupation assigned to this damsel in the tale, is by no means inconsistent with the ancient customs of Wales. By the laws of Howel Dda, we learn that there was an officer at the king's court, called "The Footholder," whose especial duty was such as that title implies. The following particulars are given concerning him.

"The Footholder is to sit under the King's feet:
He is to eat from the same dish as the King.
He shall light the candles before the King at his meal.
He shall have a dish of meat and liquor, though he is not to join in the feast.
His land shall be free, and he shall receive a horse from the King, and shall have a share of the visitors' gift money."

### Caer Dathyl.—Page 218.

Caer Dathyl in Arvon, (the present Caernarvonshire,) where Math is said to have held his court, and whence Gwydion set out on his mischievous journey, has been already noticed. The remains of this fortress are now called Pen y Gaer. They are situated on the summit of a hill, about a mile distant from Llanbedr, in Caernarvonshire, midway between Llanrwst and Conway. It appears to have been well defended by deep moats, which yet surround it. Foundations of circular buildings may still be traced in its vicinity. From this place Gwydion's route was in a southerly direction, and he found Pryderi at a place called Rhuddlan Teivi, (possibly Glan

* Myv. Arch. i. p. 30, 70.

Teivy, about a mile and a half from Cardigan Bridge,) where we are told that his palace then was. Returning with his prize, he passed by Mochdrev, (or swine's town,) in Cardiganshire, to Elenid, most likely an error of the transcriber's for Melenid, a mountain near Llanddewi Ystrad Enni, in Radnorshire, which gives its name to the whole Cantrev. Thence, by the Mochdrev, between Keri and Arwystli, in Montgomeryshire, we find him entering the Commot of Mochnant, (Swine's Brook,) which is partly in Montgomery and partly in Denbighshire, and in which the town of Castell y Moch (Swine's Castle) would seem to point out another allusion to the singular companions of his hasty retreat. Gwydion stopped at a third Mochdrev, in Denbighshire, now a village between Conway and Abergele, in the ancient Cantrev of Rhos, and rejoined his prince at Caer Dathyl, after placing his booty in safety in the strongholds of Arllechwedd, a name applied formerly to two commots (Upper and Lower) of Arvon, which are at this time cursorily called Uchav and Isav.

The places between which Math the son of Mathonwy took his stand, and awaited the approach of the injured Pryderi, may be recognized as Maenor Penardd, near to Conway, and Maenor Alun, now Coed Helen, near Caernarvon. Nant Call, to which the men of the south were compelled to retreat, is a brook crossing the Dolpenmaen and Caernarvon road, about nine miles from the latter town. The course of the two armies may be easily traced from Nant Call to the well known locality of Dolpenmaen, (in the ancient Cantrev of Dunodig, now the hundred of Eivionydd;) thence across the Traeth Mawr to Melenryd, and at length along the picturesque valley of Ffestiniog to Maen Twrog, where the expedition terminated in the ignoble victory obtained by Math through the agency of enchantment, and in the death of the gallant son of Pwyll. We are here told that he was buried at Maen Twrawg; the Beddau Milwyr, however, as has already been mentioned, place the grave of Pryderi at Abergenoli, "where the wave beats against the shore."

### Gwydion the son of Don.—Page 218.

Gwydion, as already seen in Triad 85, (quoted ii. p, 338,) was one of the three famous tribe-herdsmen of the Island, and tended the cattle of Gwynedd Uch Conwy. He was also a great astronomer

and as such was classed with Gwynn ab Nudd, and Idris.* The Milky-way is after him termed Caer Gwydion : similar honours indeed appear to have been paid to the whole family of Don. Himself gave his name to the constellation of Cassiopeia, in Welsh Llys Don, the Court of Don; and Caer Arianrod, Corona Borealis, is so called after his daughter Arianrod, one of the heroines of the present Tale.

Gwydion was an enchanter, and, as has been already noticed, learnt his magical arts from Math himself. As such he is repeatedly alluded to in the poems of the Welsh, especially in those of Taliesin. The remarkable instances of his powers of incantation, as displayed in the present Tale, are thus related in the composition ascribed to that Bard, entitled Kadeir Kerridwen.

"Gwydion ap Don dygnferthau
A hudwys gwraig o Flodeu
A dyddwg Moch o Ddeheu
Can ni bu iddaw disgoreu
Drud ymyd a gwryd pletheu
A rithwys gorwyddawd y ar plagawd lys
Ac enwerys cyfrwyau."†

Gwydion the son of Don, of toil severe,
Formed a woman out of flowers,
And brought the pigs from the South,
Though he had no pigstyes for them ;
The bold traveller out of plaited twigs
Formed a cavalcade,
And perfect saddles.

In another place (Cad Goddeu) Taliesin says of him,—

"Cenynt Gerddorion
Eryssynt cad faon

* Tri. 89. sec ii. p. 325.
† Myv. Arch. i p. 66

Dadwyrain i Frythron
A oreu gwydion."*

Minstrels have sung,
Armies have admired,
The exalting of Britons,
Achieved by Gwydion.

He appears in the double character of seer and poet, in the lines (already quoted, ii. p. 347,) composed by him on the Cad Goddeu, or Battle of the Trees, in which his brother Amaethon fought against Arawn king of Annwn, about a white roebuck and a whelp, which he had carried off from the realms of darkness. The party who should guess the name of a particular person among his opponents in this fight, was to be victor, and Gwydion, by his divinations, accomplished the required condition on behalf of Amaethon, in consequence of which he prevailed.

Two of his other brothers, Govannon and Eunydd, are also celebrated by the Bards, and to the latter of them magic powers are especially assigned. See Marwnad Aeddon o Vôn. Myv. Arch. i. p. 70.

The grave of Gwydion ab Don has not been left unrecorded, it was in Morva Dinllev, the scene of one of his adventures with Llew Llaw Gyffes.

### Arianrod.—Page 231.

The "Silver circled" daughter of Don, was one of the three beauteous ladies of the Island.

"Tair Gwenrïain ynys Prydain: Gwenn ferch Cywryd ab Crydon: Creirwy merch Ceridwen; ac Arianrod ferch Dôn." Tr. 107.

It has already been noticed (p. 255) that the Welsh name the constellation of the Corona Borealis after her, Caer Arianrod.

Besides Dylan Eil Don and Llew Llaw Gyffes, we find that Gwenwynwyn and Gwanar were sons of Arianrod, by her alliance with Lliaws ab Nwyvre. See Tr. 14.

*Myv. Arch. i. p. 29.

### Dylan the son of the Wave.—Page 231.

This passage would appear to point at a Triad on the subject of this "Trydydd anvad ergyd," but none is to be found among those printed in the Myvyrian Archaiology.

In the Llyvyr Taliesin, preserved in the Hengwrt Collection, there is a short composition, attributed to Taliesin, entitled "Marwnad Dylan Ail Ton." It is printed in the Cambro Briton. I. 150.

### Caer Arianrod.—Page 232.

The Rev. P. B. Williams, in his Tourist's Guide through Caernarvonshire, speaking of Clynnog in that county, says "There is a tradition, that an Ancient British Town, situated near this place, called Caer Arianrhod, was swallowed up by the sea, the ruins of which it is said, are still visible during neap tides, and in fine weather."

### Llew Llaw Gyffes.—Page 236.

The incident related in the Tale of the journey of Llew Llaw Gyffes, (The Lion with the steady hand,) with Gwydion mab Don, in the disguise of a maker of gold-coloured shoes, to seek a name and arms from his mother Arianrod, forms the subject of a Triad which has already been quoted.*

Llew Llaw Gyffes was one of the three crimson-stained ones of the Island, than whom however Arthur was more conspicuous, for where he had trod neither herb nor grass sprung up for the space of a year.

"Tri ruduoawc ynys Prydein. Run vab Beli. a Llew llaw Gyffes. a Morgan Mwynvawr ac un o nadunt oed rudvogach nor tri Arthur oed y enu. blwydyn ny doei na gwellt na llysseu y fford y cerdei Arthur." Tr. xxiv.

*See p. 185.

His grave is noticed in the Englynion y Beddau Milwyr Prydain, as being protected by the Sea.

"Bet Llev Llavgyffes y dan achles, mor,
Yn y bu y gywnes
Gur oet hwnnu guir yneb ni rotes."*

Melyngan mangre, the horse of Llew Llaw Gyffes, was one of the chief war-horses of the Island.†

### Dinllev.—Page 236.

Dinas Dinlle is situated on the sea shore, about three miles southward from Caernarvon, in the parish of Llantwrawg, on the confines of a large tract of land, called Morva Dinlleu. The remains of the fortress consists of a large circular mount, well defended by earthen ramparts and deep fosses.

### Blodeuwedd.—Page 232.

The story of Blodeuwedd, the fair Flower-aspect, has ever been popular with the poets. Taliesin's lines relating to her romantic origin, have been already given in the note upon Gwydion ab Don; and Davydd ap Gwilym has a very pretty poem on the subject of her transformation into an Owl, where, after some preliminary questions as to the cause of her singular and retired habits, the poet proceeds to enquire her history and her name. The Bird replies that formerly, by nobles at the banquet she was called Blodeuwedd, and she swears by St. David that she is the daughter of a lord of Mona, equal in dignity to Meirchion himself.

"Bonedd gwell-wedd i'm gelwynt;
Blodeuwedd wrth gyfedd gynt:
Merch i arglwydd, ail Meirchion,
Wyf fi, myn Dewi! o Fon."

* Myv. Arch. i. p. 80.
† Tr. Meirch ii. ix.

And she goes on to say that Gwydion the son of Don, on the Conway, transformed her with his magic wand from her state of beauty to her present misery, because she once presumed to love Goronwy the tall and comely, the son of Perf Goronhir, lord of Penllyn.

"Gwydion fab Don ar Gonwy,
Hudlath, ni bu o'i fath fwy,
A'm hudodd i o'm hoywder,
I'r poen a weli, nid per!
Haul dramawr o hil dremynt,
Am heuru i garu gynt,
Gronwy fab Perf Goronhir,
Arglwydd Penllyn, hoywyn hir."

### Mur y Castell.—Page 240.

Mur y Castell, on the confines of Ardudwy, also called Tomen y Mur, is about two miles South of the Cynvael or Ffestiniog river, and distant about three miles from the Llyn y Morwynion, or Lake of the Maidens, in which the unfortunate damsels of Blodeuwedd met their untimely fate.

### Tribe of Goronwy Pebyr.—Page 250.

A Triad recites the circumstances of the want of devotion evinced by his tribe, as detailed in the Text.

"Tri anniweir deulu Y. P. Teulu Goronwy Pefyr o Benllyn a ommeddasant eu harglwydd o erbynieit y gwenwynwaew gan Llew Llaw gyffes yn Llech Oronwy ym blaen Cynfael yn Ardudwy. A theulu Gwrgi a Pheredur a adawsant eu harglwydd Ynghaer Greu ag a oedd ymladd trannoeth uddynt ag Eda Glinmawr ac yna y llas ell deu. Ar trydydd teulu Alan Fyrgan a ymchoclasant y wrth eu harglwydd yn lledrat ar y ffordd, ae ollwng ynteu ai weision y Gamlan, ac yno y llas." Tr. xxxv.

The three disloyal Tribes of the Isle of Britain.—The Tribe of Goronwy Pebyr of Penllyn, who refused to stand instead of their lord to receive the poisoned dart from Llew Llaw Gyffes, by Llech Goronwy at Blaen Cynvael, in Ardudwy. And the Tribe of Gwrgi and Peredur, who deserted their lords in Caer Greu, where there was an appointment for battle next morning against Eda Glinmawr, and they were both slain. And the third, the Tribe of Alan Vyrgan, who returned back by stealth from their lord, leaving him and his servants going to Camlan, where he was slain.

Penllyn, of which Gronw was lord, is a commot on the borders of Llyn Tegid, or Bala Lake.

THE

# MABINOGION,

FROM THE

## Llyfr Coch o Hergest,

AND OTHER

## ANCIENT WELSH MANUSCRIPTS:

WITH AN

## ENGLISH TRANSLATION AND NOTES,

BY

LADY CHARLOTTE GUEST.

## PART VII.

CONTAINING

## THE DREAM OF MAXEN WLEDIG,
## LLUDD AND LLEVELYS,
## AND THE HISTORY OF TALIESIN.

LONDON:

LONGMAN, ORME, BROWN, GREEN, AND LONGMANS,

PATERNOSTER ROW;

AND W. REES, LLANDOVERY.

MDCCCXLIX.

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# Breuddwyd Maxen Wledig.

## LLYMA VREIDWYT MAXEN WLEDIC.

MAXEN wledic oed amherawdyr yn rufein atheccaf gwr oed adoethaf. agoreu awedei yn amherawdyr or avu kynnoc ef. adadleu brenhined aoed arnaw diwarnawt. ac ef adywawt y annwyleit. Miui heb ef a vynnaf avory vynet y hela. Trannoeth y bore ef a gychwynnawd ae nifer ac adoeth ydyffrynn auon adygwyd yruuein. Hela y dyffrynn awnaeth hyt pan vu hanner dyd. ydoed gyt ac ef hagen deudec brenhin arhugeint ovrenhined coronawc yna yn wyr idaw. Nyt yr digrifwch hela yd helei yr amherawdyr yngyhyt a

hynny. namyn ywneuthr. yngyuurdgwr ac ybei arglwyd ar ysawl vrenhined hynny. Arheul aoed yn vchel ar yr awyr. uch eu penn. ar gwres yn vawr. achyscu adoeth arnaw. Sef awnaeth yweisson. seuyll kastellu eutaryaneu yn ygylch ar peleidyr gwaewar rac yr heul. Taryan eurgrwydyr adodassant dan y penn. Ac uelly y kyscwys maxen. ac yna y gwelei vreidwyt. Sef breidwyt awelei. y uot ynkerdet dyffrynn yr avon hyt y blaen. ac y vynnyd uchaf or byd y deuei. Ef atebygei vot ymynyd yngyfuch ar awyr. aphan deuei dros ymynyd. ef awelei y uot yn kerdet gwladoed teccaf a gwastattaf awelsei dyn eiryoet or parth arall yr mynyd. aphrif auonyd mawr a welei or mynyd yn kyrchu ymor ac yr mor rytyeu ar yr auonyd y kerdei. Pahyt bynnac y kerdei velly. ef adoeth yaber prif auon vwyhaf or awelsei neb. aphrif dinas awelei yn aber yr auon. aphrif gaer ynydinas. aphrif dyroed amyl amliwawc awelei ar yr gaer. allynghes awelei yn aber yr auon. a mwyaf llȳghes oed honno or awelsei neb eiryoet. allong awelei ymplith y llynghes. Amwy olawer athegach oed honno nor rei ereill oll. awelei ef vch ymor or llong. yneill ystyllen awelei ef yneureit ar llall yn aryanneit. Pont awelei o ascwrn moruil or llong hyt ytir. ac ar hyt y bont y tebygei y vot yndyuot yr

llong. Hwyl a dyrcheuit ar y llong. Ac ar vor agweilgi y kerdit a hi. Ef awelei y dyuot yynys deckaf or holl vyt. Agwedy ykerdei ardraws yr ynys or mor pygilyd hyt yr ymyl eithaf or ynys. kym̄eu awelei a diffwys acherric uchel eithyr agarw amdyfrwys nyrywelsei eiryoet y gyfryw. Ac odyno ef awelei yny mor gyuarwyneb ar tir amdyfrwys hwnnw ynys. ac y rygtaw ar ynys honno y gwelei ef gwlat aoed kyhyt y maestir ae mor. kyhyt y mynyd ae choet. Ac or mynyd hwnnw avon awelei ynkerdet ardraws ywlat yn kyrchu y mor. Ac yn aber yr auon ef awelei prifgaer deckaf or awelsei dyn eiryoet. Aphorth y gaer a welei yn agoret. adyuot yr gaer awnaeth. Ef awelei neuad dec yny gaer. toat y neuad atebygei y vot yn eur oll. Cant y neuad atebygei yuot yn vein llywychedic gwyrthuawr aegilid. Doreu yneuad atebygei eubot yneur oll. lleithigeu eureit awelei yny neuad. abyrdeu aryant. ac ar y lleithic kafarwyneb ac ef y gwelei deu vackwy wineuon ieueinc yngware gwybwyll. Clawr aryant awelei yr wydbwyll. agwerin eur arnei. Gwisc ymackwyeit oed pali purdu. Aractaleu orudeur ynkynnal eugwallt. amein mawrweithawc llywychedic yndunt. Rudem agem pob eilwers yndunt ar amherodron mein. Gwintasseu o gordwal newyd

am eu traet. a llafneu o rudeur yneu kayu. Ac ymon colofyn yneuad ygwelei gwr gwynllwyt ymywn cadeir ó ascwrn eliphant. adelw deu eryr arnei orudeur. Breichrwyfeu eur oed am y vreicheu. amodrwyeu amyl am ydwylaw. agord-torch eur am y vynwgyl. aractal eur ynkynnal ywallt. Ac ansawd erdrym arnaw. Clawr oeur agwybwyll rac y vronn. allath eur ynylaw. allifeu dur. ac yntorri gwerin gwydbwyll. amorwyn awelei yneisted rac yvronn y mywn kadeir o rudeur. mwy noc ydoed hawd disgwyl ar yr heul pan vei teckaf nyt oed haws disgwyl arnei hi rac y thecket. Crysseu o sidan gwynn aoed am yuorwyn. achaeeu o rudeur rac y bronn aswrcot opali eureit ymdanei. aractal oruddeur am yphenn. arudem agem yny ractal. amein mererit pob eilwers. Ac amherodron vein. agwregis orudeur ymdanei. ac yn teckaf golwc odyn edrych arnei. achyuodi aoruc yuorwyn or gadeir racdaw. adodi awnaeth ynteu ydwylaw am vynwgyl yuorwyn. ac eisted awnaethant elldeu yny gadeir eur. ac nyt oed gyuyghach ygadeir udunt elldeu noc yr uorwyn ehun. aphan yttoed ef aedwylaw am vynwgyl yvorwyn. ac aerud wrth ygrud hitheu. rac angerd y kwn wrth eu kynllauann. ac yscwydeu y tar-yaneu ynymgyhwrd ygyt. apheleidr y gwaewar yn kyflad agweryrat y meirch ac eu pystylat.

Deffro awnaeth yr amherawdyr. A phan deffroes. Hoedel nac einyoes na bywyt nyt oed idaw am y vorwyn rywelsei trwy y hun. Rygwn vn ascwrn yndaw. na mynnwes vn ewin yghwaethach lle avei vwy no hwnnw nyt oed nybei gyflawn o garyat yuorwyn. ac yna ydywawt y teulu wrthaw. Arglwyd heb wynt. neut yttiw dros amser itt kymryt dy vwyt. Ac yna yd esgynnwys yr amherawdr. ar y balffrey yndristaf gwr awelsei dyn eiryoet. ac y kerdwys y ryngtaw aruuein. ac uelly y bu yr wythnos ar y hyt. pan elhei y teulu y yvet y gwin armed or eurlestri. nyt aey ef ygyt aneb onadunt wy. Pan elhynt hwy y warandaw kerdeu adidanwch. nyt aey ef ygyt ac wynt. Ac ny cheffit dim gantaw. namyn kyscu yn gyfynychet ac y kysgei ywreic vwyhaf agarei awelei trwy y hun. pryt na chysgei ynteu ny handei dim amdanei. kanywydyat or byt pale ydoed. ac ydywawt gwas ystafell wrthaw diwarnawt. Ac yr y vot ynwas ystauell. brenhin romani oed. Arglwyd heb ef ymae dywyr oll ythgablu. Paham ycablant wy vyui heb yr amherawdr. Oachaws nachaffant gennyt na neges nac atteb or ageiff gwyr gan euharglwyd. A llyna yr achaws ar cabyl yssyd arnat. hawas heb yr amherawdr. dwc ditheu doethon ruvein ymkylchi. Ami adywedaf paham yd wyf

trist i. ac yna yducpwyt doethon ruvein ygkylch yr amherawdr. ac y dywawt ynteu. doethon ruuein heb ef. breudwyt aweleis i. ac yny breudwyt y gwelwn morwyn. Hoedyl na bywyt nac einioes nyt oes im am y vorwyn. arglwyd heb wynteu. kanys arnam ni y berneist ti dy gyghor. ni ath gyghorwn di. allyna an kyghor ni ytti ellwng kennadeu teir blyned y teir rann y byt. y geissaw dy vreudwyt. achanywdost pa dyd pa nos ydel chwedleu da attatt hynny o obeith ath geidw. yna y kerdwys y kennadeu hyt ympenn y vlwydyn ygrwytraw y byt ac y geissaw chwedleu y wrth y vreudwyt. Pan doethan dracheuyn ympenn y vlwydyn ny wyddynt vngeir mwy nor dyd y kychwynnyssant. athristau aoruc yr amherawdyr yna otebygu na chaffei byth chwedleu am y wreic vwyaf agarei. ac yna ydywawt brenin romani wrth yr amherawdr. Arglwyd heb ef kychwyn y hela yfford y gwelut dy uot yn mynet ae parth ar dwyrein ae parth argorllewin. Ac yna y kychwynnwys yr amherawdyr y hela. ac ydoeth hyt ygglann yr auon. llyma heb ef ydoedwn i pann weleis y vreudwyt ac ynghyueir blaen yr auon y tu ar gorllewin y kerdwn. Ac yna y kerdassant trywyr ardec yn gennadeu yr amherawdyr. Ac oeblaen y gwelsant mynyd mawr adebygynt yuot wrth yr awyr. Sef ansawd oed ar

y kennadeu yn eu kerdetyat. vnllawes aoed ar gapan pob un onadunt or tu racdaw ynarwyd eu bot yngennadeu pa ryueltir bynnac y kerdynt yndaw nawnelit drwc udunt. Ac ual ydoethant dros ymynyd hwnnw. wynt awelynt gwladoed mawr gwastat. Aphrif auonyd drwydunt ynkerdet. Llyma heb wynt y tir awelas anharglwyd ni. Yr mor rydyeu ar auonyd y kerdassant. yny doethant yprif auon awelynt ynkyrchu ymor. aphrif dinas. aphridyroed amliwawc ar y gaer. Llyghes vwy-haf or byt awelynt yn aber yr auon. Allōg oed vwy noc vn or rei ereill. llyman ettwa heb yr wynt y vreudwyt awelas anharglwyd ni. ac yny llōg uawr honno y kerdassant ar y mor. ac ydoethant y ynys prydein. ar ynys agerdassant yny doethant y eryri. Llyman ettwa heb yr wynt y tir am dyfrwys awelas anharglwyd ni. wynt adoethant racdunt ynywelynt mon gyuar-wyneb ac wynt. ac yny welynt heuyt aruon. llyma heb wynt y tir awelas anharglwyd ni trwy y hun. Ac aber sein awelynt ar gaer yn aber yr auon. Porth ygaer awelynt yn agoret. Yr gaer y doethant. neuadd awelsant y mywn ygaer. Llyman heb wynt y neuad awelsam ni trwy y hun. wynt adoethant yr neuad. ac wynt awelsant y deu vackwy yngware yr wydbwyll. ar y lleithic eur. Ac awelsant y gwr gwynllwyt

ymon y golofyn. yny gadeir ascwrn yn torri gwerin yr wydbwyll. ac a welsant yuorwyn yn eisted ymywn cadeir orudeur. A gostwng artal euglinyeu awnaethant y kennadeu. amherodres ruuein hanpych gwell. Hawyr da heb yuorwyn ansawd gwyr dylyedawc awelaf arnawch. ac arwyd kenadeu. pywattwar awnewch chwi amdanafi. nawnawn arglwydes vngwattwar amdanat. Namyn amherawd$^{r}$. ruuein ath welas trwy yhun. Hoedel nac einyoes nyt oes idaw amdanat. Dewis arglwydes ageffy y gennym ni. aedyuot gyt ani yth wneuthur yn amherodres yn ruuein. aedyuot yr amherawdyr yma yth gymryt ynwreic idaw. Hawyrda heb y uorwyn amheu yr hynn adywedwch chwi nysgwnafi. naegredu heuyt yn ormod. Namyn os miui agar yr amherawdyr. deuhet hyt yman ym ol. Ac yrwng dyd a nos y kerdassant y kenadeu dracheuyn. Ac ual y diffykyei eu meirch y prynynt ereill o newyd. ac ual ydoethant hyt yn ruuein kyuarch gwell yr amherawdyr a wnaethant. ac erchi eukoeluein. a hynny agawssant ual y notteynt. Ni avydwn gyuarwyd itt arglwyd heb wynt ar vor ac ar tir hyt y lle y mae y wreic vwyhaf agery. ani awdam y henw ae chystlwn ae boned. ac yndiannot y kerdwys yr amherawdyr yn yluyd. ar gwyr hynny yngyuarwyd udunt. Parth ac ynys prydein ydoethant dros vor a gweilgi. Ac y goresgynnwys yr ynys

ar veli mab manogan ae ueibon. ac y gyrrwys ar uor wynt. ac y deuth racdaw hyt y aruon. ac yd adnabu yr amherawdyr y wlat mal ygwelas. ac ual ygwelas kaer aber sein. Weldy racco heb ef y gaer y gweleis i ywreic vwyhaf agaraf yndi. ac ydoeth racdaw yr gaer. ac yr neuad. ac ygwelas yno kynan uab eudaf. ac adeon uab eudaf yngware yrwydbwyll. ac awelas eudaf uab karadawc. yneisted y mywn kadeir o ascwrn yn torri gwerin yr wydbwyll. Y uorwyn a welas trwy yhun ef aegwelaei yn eisted ymywn kadeir oeur. amherodres ruuein heb ef hanpychgwell. amynet dwylaw mynwgyl idi awnaeth yr amherawdyr. Ar nos honno y kysgwys genthi. athrannoeth y bore yd erchis yuorwyn y hagwedi am y chaffel ynuorwyn ac yntev aerchis idi nodi y hagwedi. ahitheu anodes ynys prydein yw that. ovorrud hyt ym mor Iwerdon ar teir rac ynys ydala dan amherodres ruuein. agwneuthur teir prif gaer idi hitheu yny lle y dewissei yn ynys prydein. ac yna y dewissawd gwneuthur ygaer uchaf ynaruon idi. ac y ducpwyt egweryt ruuein yno. hyt pann uei iachussach yr amherawdyr y gyscu. ac yeisted ac y ymdeith. Odyna y gwnaethpwyt ydwy gaer ereill idi. Nyt amgen kaer llion achaervyrdin. adiwarnawt ydaeth yr amherawdyr y hela ygaer vyrddin. ac ydaeth hyt ympenn y vrevi vawr. athynnv pebyll awnaeth

yr amherawdyr yno. achadeir vaxen ygelwir ypebyllua honno yr hyt hediw. O achaws ynteu gwneuthur ygaer o vyrd o wyr y gelwit kaer vyrdin. Odyna ymedylywys elen gwneuthur prif ffyrd obob kaer hyt ygilyd ar traws ynys prydein. ac y gwnaethpwyt y ffyrd. Ac oachaws hynny ygelwir wynt ffyrd elen luydawc wrth y hanuot hi o ynys prydein. ac nawnaei wyr ynys prydein ylluydeu mawr hynny yneb namyn idi hi. Seith mlyned y bu yr amherawdyr yn yr ynys honn. Sef oed deuawt gwyr ruuein ynyr amser hwnnw Paamherawd$^{r}$. bynnac adrickyei yggladoed ereill yn kynnydu seith mlyned trickyei ar y orescyn. Ac ny chaffei dyuot yruvein dracheuyn ac yna ygwnaethant wynteu amherawdyr newyd. Ac yna ygwnaeth hwnnw lythyr bygwth ar vaxen. Nyt oed hagen olythyr. namyn o deuy di ac odeuy di byth yruuein. Ac hyt ygkaer llion ydoeth y llythyr hwnnw aruaxen ar chwedleu. Ac odyna ydanuones ynteu lythyr ar y gwr adywedei y uot yn amherawdyr yn ruuein. Nyt oed yny llythyr hwnnw heuyt dim namyn ot af ynheu yruuein ac ot af. Ac yna ykerdwys maxen yny luyd parth aruuein. ac y goresgynnwys ffreinc abwrgwyn ar holl wlatoed hyt yn ruuein. Ac ydeistedawd wrth gaer ruuein. Blwydyn y bu yr amherawdyr wrth ygaer. nyt oed nes idaw y chael nor dyd kyntaf. ac yny ol ynteu ydoeth

brodyr y elen luydawc o ynys prydein allu bychan gantunt. agwell ymladwyr oed yny llu bychan hwnnw. noc eu deu kymeint o wyr ruuein. ac y dywespwyt yr amherawdyr owelet y llu yndisgynnv yn ymyl y lu ynteu ac ynpebyllyaw. Ac nywelsei dyn eiryoet llu degach nachyweirach nac arwydon hardach noc oed hwnnw yny ueint. ac ydoeth elen yetrych y llu. ac ydadnabu arwydon y brodyr. Ac yna ydoeth kynan uab eudaf ac adeon uab eudaf y ymwelet ar amherawdyr. Ac y bu lawen yr amherawdyr wrthunt. ac ydaeth dwylaw mynwgyl udunt. ac yna yd edrychassant wy ar wyr ruuein yn ymlad ar gaer ac y dywawt kynan wrth y vrawt. Nyni ageisswn ymlad ar gaer yn gallach no hynn. Ac yna ymessurassant wynteu hyt nos uchet y gaer. ac ydellygassant euseiri yr koet. Ac y gwnaethpwyt yscawl y pob petwargwyr onadunt. Agwedy bot hynny ynbarawt gantunt. Peunyd pob hanner dyd y kymerei ydeu amherawdyr eu bwyt. Ac y bawp peidynt ac ymlad o bop parth yny darffei y vwytta. Ar boredyd y kymerth gwyr ynys prydein eu bwyt. Ac yvet awnaethant yny yttoedynt vrwyskeit aphan yttoedynt ydeu amherawdyr ar eu bwyt ydoeth y brytanyeit wrth ygaer adodi eu hysgolyon wrthi. ac yndiannot ydaethant dros ygaer ymywn. Ny chauas yr amherawdyr newyd aruot y wisgaw y arueu ymdanaw yny doethant

am y penn ae lad. allawer ygyt ac ef. Atheir-
nos athridieu ybuant yn gwastattau y gwyr
aoedynt yny gaer ac yngoresgyn ykastell. ar
ranneu ereill onadunt yn cadw ygaer rac dyuot
neb olu maxen idi. yny darffei udunt hwy gwast-
atau pawb wrth eukyghor. Ac yna y dywawt
maxen wrth elen luydawc. Ryued mawr yw
gennyfi arglwydes heb ef nat ymi ygoresgynnei
dy vrodyr di y gaer honn. Arglwyd amherawdyr
heb hitheu. gweisson doethaf or byt yw vym
brodyr i. ados ditheu racco y erchi y gaer. Ac
oswynteu ae med hi. ti ae keffy ynllawen. ac
yna ydoeth yr amherawdyr ac elen y erchi y
gaer. Ac ydywedassant wynteu wrth yr amheraw-
dyr. nat oed weithret y neb y gaffel y gaer. nac
yw rodi idaw ynteu. namyn ywyr ynys prydein.
Ac yna yd agoret pyrth kaer ruuein. ac yd
eistedwys yr amherawdyr yny gadeir. ac y gwed-
wys idaw pawb owyr ruuein. Ac yna ydywawt
yr amherawdyr wrth gynan ac adeon. Hawyrda
heb ef cwbyl ageueis i om amherodraeth. ar
llu hwn mi ae rodaf y chwytheu y oresgyn y
gyueir ymynnoch ar y byt. ac yna y kerdassant
wynteu ac y goresgynnassant gwledyd achestyll a
dinassoed. ac y lladassant eugwyr oll. ac y gad-
assant y gwraged yn vyw. ac uelly y buant yny
yttoed y gweisson ieueinc a dathoed ygyt ac
wynt ynwyr llwydon. rac hyt y buassynt yny

goresgyn hwnnw. ac yna ydywawt kynan wrth adeon yvrawt. Beth avyñy di heb ef ae trigyaw yny wlat honn. ae mynet yr wlat yd hanwyt ohonei. Sef ykauas yny gyghor mynet y wlat allawer ygyt ac ef. ac yno y trigywys kynan ar rann arall gyt ac ef y presswylaw. ac ykawssant yn eu kyghor llad tauodeu y gwraged. rac llygru euhieith. ac ochaws tewi or gwraged ac eu hieith. y gelwit gwyr llydaw brytaen. ac odyna ydoeth yn vynych oynys prydein ac ettwa y daw yr ieith honno. ar chwedyl hwnn aelwir. breudwyt maxen wledic amherawdr. ruuein. Ac y man ymae teruynarnaw.

## THE DREAM OF MAXEN WLEDIG.

MAXEN Wledig was emperor of Rome, and he was a comelier man, and a better and a wiser than any emperor that had been before him. And one day he held a council of kings, and he said to his friends, "I desire to go to-morrow to hunt." And the next day in the morning he set forth with his retinue, and came to the valley of the river that flowed towards Rome. And he hunted through the valley until mid-day. And with him also were two and thirty crowned

kings, that were his vassals; not for the delight of hunting went the emperor with them, but to put himself on equal terms with those kings.

And the sun was high in the sky over their heads, and the heat was great. And sleep came upon Maxen Wledig. And his attendants stood and set up their shields around him upon the shafts of their spears to protect him from the sun, and they placed a gold enamelled shield under his head; and so Maxen slept.

And he saw a dream. And this is the dream that he saw. He was journeying along the valley of the river towards its source; and he came to the highest mountain in the world. And he thought that the mountain was as high as the sky; and when he came over the mountain, it seemed to him that he went through the fairest and most level regions that man ever yet beheld, on the other side of the mountain. And he saw large and mighty rivers descending from the mountain to the sea, and towards the mouths of the rivers he proceeded. And as he journeyed thus, he came to the mouth of the largest river ever seen. And he beheld a great city at the entrance of the river, and a vast castle in the city, and he saw many high towers of various colours in the castle. And he saw a fleet at the mouth of the

river, the largest ever seen. And he saw on among the fleet; larger was it by far, and than all the others. Of such part of the as he could see above the water, one p was gilded and the other silvered over. He a bridge of the bone of the whale from t ship to the land, and he thought that he wer along the bridge, and came into the ship. And a sail was hoisted on the ship, and along the sea and the ocean was it borne. Then it seemed that he came to the fairest island in the whole world, and he traversed the island from sea to sea, even to the farthest shore of the island. Valleys he saw, and steeps, and rocks of wondrous height, and rugged precipices. Never yet saw he the like. And thence he beheld an island in the sea, facing this rugged land. And between him and this island, was a country of which the plain was as large as the sea, the mountain as vast as the wood. And from the mountain he saw a river that flowed through the land and fell into the sea. And at the mouth of the river, he beheld a castle the fairest that man ever saw, and the gate of the castle was open, and he went into the castle. And in the castle he saw a fair hall of which the roof seemed to be all gold, the walls of the hall seemed to be entirely of glitter-

ing precious gems, the doors all seemed to be of gold. Golden seats he saw in the hall, and silver tables. And on a seat opposite to him, he beheld two auburn-haired youths playing at chess. He saw a silver board for the chess, and golden pieces thereon. The garments of the youths were of jet black satin, and chaplets of ruddy gold bound their hair, whereon were sparkling jewels of great price, rubies, and gems, alternately with imperial stones. Buskins of new cordovan leather on their feet, fastened by slides of red gold.

And beside a pillar in the hall, he saw a hoary-headed man, in a chair of ivory, with the figures of two eagles of ruddy gold thereon. Bracelets of gold were upon his arms, and many rings upon his hands, and a golden torquis about his neck; and his hair was bound with a golden diadem. He was of powerful aspect. A chess-board of gold was before him, and a rod of gold, and a steel file in his hand. And he was carving out chess-men.

And he saw a maiden sitting before him in a chair of ruddy gold. Not more easy than to gaze upon the sun when brightest, was it to look upon her by reason of her beauty. A vest of white silk was upon the maiden, with clasps of red gold at the breast; and a surcoat

of gold tissue was upon her, and a frontlet of red gold upon her head, and rubies and gems were in the frontlet, alternating with pearls and imperial stones. And a girdle of ruddy gold was around her. She was the fairest sight that man ever beheld.

The maiden arose from her chair before him, and he threw his arms about the neck of the maiden, and they two sat down together in the chair of gold: and the chair was not less roomy for them both, than for the maiden alone. And as he had his arms about the maiden's neck, and his cheek by her cheek, behold, through the chafing of the dogs at their leashing, and the clashing of the shields as they struck against each other, and the beating together of the shafts of the spears, and the neighing of the horses and their prancing, the emperor awoke.

And when he awoke, nor spirit nor existence was left him, because of the maiden whom he had seen in his sleep, for the love of the maiden pervaded his whole frame. Then his household spake unto him. "Lord," said they, "is it not past the time for thee to take thy food?" Thereupon the emperor mounted his palfrey, the saddest man that mortal ever saw, and went forth towards Rome.

And thus he was during the space of a week. When they of the household went to drink wine and mead out of golden vessels, he went not with any of them. When they went to listen to songs and tales, he went not with them there; neither could he be persuaded to do any thing but sleep. And as often as he slept, he beheld in his dreams the maiden he loved best; but except when he slept he saw nothing of her, for he knew not where in the world she was.

One day the page of the chamber spake unto him; now although he was page of the chamber, he was king of the Romans. "Lord," said he, "all thy people revile thee." "Wherefore do they revile me?" asked the emperor. "Because they can get neither message nor answer from thee, as men should have from their lord. This is the cause why thou art spoken evil of." "Youth," said the emperor, "do thou bring unto me the wise men of Rome, and I will tell them wherefore I am sorrowful."

Then the wise men of Rome were brought to the emperor, and he spake to them. "Sages of Rome," said he, "I have seen a dream. And in the dream I beheld a maiden, and because of the maiden is there neither life, nor spirit, nor existence within me." "Lord," they answered, "since

thou judgest us worthy to counsel thee, w
give thee counsel. And this is our counsel;
thou send messengers for three years to the t
parts of the world, to seek for thy dream. A
as thou knowest not what day or what nig
good news may come to thee, the hope there
will support thee."

So the messengers journeyed for the space of a year, wandering about the world, and seeking tidings concerning his dream. But when they came back at the end of the year, they knew not one word more than they did the day they set forth. And then was the emperor exceeding sorrowful, for he thought that he should never have tidings of her whom best he loved.

Then spoke the king of the Romans unto the emperor. "Lord," said he, "go forth to hunt by the way that thou didst seem to go, whether it were to the east or to the west." So the emperor went forth to hunt, and he came to the bank of the river. "Behold," said he, "this is where I was when I saw the dream, and I went towards the source of the river westward."

And thereupon thirteen messengers of the emperor's set forth, and before them they saw a high mountain, which seemed to them to touch the sky. Now this was the guise in which the

messengers journeyed; one sleeve was on the cap of each of them in front, as a sign that they were messengers, in order that through what hostile land soever they might pass no harm might be done them. And when they were come over this mountain, they beheld vast plains, and large rivers flowing therethrough. "Behold," said they, "the land which our master saw."

And they went along the mouths of the rivers, until they came to the mighty river which they saw flowing to the sea, and the vast city, and the many coloured high towers in the castle. They saw the largest fleet in the world, in the harbour of the river, and one ship that was larger than any of the others. "Behold again," said they, "the dream that our master saw." And in the great ship they crossed the sea, and came to the island of Britain. And they traversed the island until they came to Snowdon. "Behold," said they, "the rugged land that our master saw." And they went forward until they saw Anglesey before them, and until they saw Arvon likewise. "Behold," said they, "the land our master saw in his sleep." And they saw Aber Sain, and a castle at the mouth of the river. The portal of the castle saw they open, and into the castle they went, and they saw a

hall in the castle. Then said they, "Beh the hall which he saw in his sleep."

They went into the hall, and they beh two youths playing at chess on the gold bench. And they beheld the hoary-headed m beside the pillar, in the ivory chair, carvi chessmen. And they beheld the maiden sittin on a chair of ruddy gold.

The messengers bent down upon their knee "Empress of Rome, all hail!" "Ha, gentles, said the maiden, "ye bear the seeming of ho nourable men, and the badge of envoys, what mockery is this ye do to me?" "We mock thee not, lady, but the emperor of Rome hath seen thee in his sleep, and he has neither life nor spirit left because of thee. Thou shalt have of us therefore the choice, lady, whether thou wilt go with us and be made empress of Rome, or that the emperor come hither and take thee for his wife?" "Ha, lords," said the maiden, "I will not deny what ye say, neither will I believe it too well. If the emperor love me, let him come here to seek me."

And by day and night the messengers hied them back. And when their horses failed, they bought other fresh ones. And when they came to Rome, they saluted the emperor, and asked their

boon, which was given to them according as they named it. "We will be thy guides, lord," said they, "over sea and over land, to the place where is the woman whom best thou lovest, for we know her name, and her kindred, and her race."

And immediately the emperor set forth with his army. And these men were his guides. Towards the Island of Britain they went over the sea and the deep. And he conquered the Island from Beli the son of Manogan, and his sons, and drove them to the sea, and went forward even unto Arvon. And the emperor knew the land when he saw it. And when he beheld the castle of Aber Sain, "Look yonder," said he, "there is the castle wherein I saw the damsel whom I best love." And he went forward into the castle and into the hall, and there he saw Kynan the son of Eudav, and Adeon the of Eudav, playing at chess. And he saw Eudav the son of Caradawc, sitting on a chair of ivory carving chessmen. And the maiden whom he had beheld in his sleep, he saw sitting on a chair of gold. "Empress of Rome," said he, "all hail!" And the emperor threw his arms about her neck; and that night she became his bride.

And the next day in the morning, the damsel asked her maiden portion. And he told her to

name what she would, and she asked to have the Island of Britain for her father, from the Channel to the Irish Sea, together with the three adjacent Islands to hold under the empress of Rome; and to have three chief castles made for her, in whatever places she might chose in the Island of Britain. And she chose to have the highest castle made at Arvon. And they brought thither earth from Rome that it might be more healthful for the emperor to sleep, and sit, and walk upon. After that the two other castles were made for her, which were Caerlleon and Caermarthen.

And one day, the emperor went to hunt at Caermarthen, and he came so far as the top of Brevi Vawr, and there the emperor pitched his tent. And that encamping place is called Cadeir Maxen, even to this day. And because that he built the castle with a myriad of men, he called it Caervyrddin. Then Helen bethought her to make high roads from one castle to another throughout the Island of Britain. And the roads were made. And for this cause are they called the roads of Helen Luyddawc, that she was sprung from a native of this island, and the men of the Island of Britain would not have made these great roads for any save for her.

Seven years did the emperor tarry in this

Island. Now, at that time, the men of Rome had a custom, that whatsoever emperor should remain in other lands more than seven years, should remain to his own overthrow, and should never return to Rome again.

So they made a new emperor. And this one wrote a letter of threat to Maxen. There was nought in the letter but only this. "If thou comest, and if thou ever comest to Rome." And even unto Caerlleon came this letter to Maxen, and these tidings. Then sent he a letter to the man who styled himself emperor in Rome. There was nought in that letter also but only this. "If I come to Rome, and if I come."

And thereupon Maxen set forth towards Rome with his army, and vanquished France and Burgundy, and every land on the way, and sat down before the city of Rome.

A year was the emperor before the city, and he was no nearer taking it than the first day. And after him there came the brothers of Helen Luyddawc from the Island of Britain, and a small host with them, and better warriors were in that small host than twice as many Romans. And the emperor was told that a host was seen, halting close to his army and encamping, and no man ever saw a fairer or better appointed host for its size, nor more handsome standards.

And Helen went to see the hosts, and she knew the standards of her brothers. Then came Kynan the son of Eudav, and Adeon the son of Eudav, to meet the emperor. And the emperor was glad because of them, and embraced them.

Then they looked at the Romans as they attacked the city. Said Kynan to his brother, "We will try to attack the city more expertly than this." So they measured by night the height of the wall, and they sent their carpenters to the wood, and a ladder was made for every four men of their number. Now when these were ready, every day at mid-day the emperors went to meat, and they ceased to fight on both sides till all had finished eating. And in the morning the men of Britain took their food, and they drank until they were invigorated. And while the two emperors were at meat, the Britons came to the city, and placed their ladders against it, and forthwith they came in through the city.

The new emperor had not time to arm himself when they fell upon him, and slew him, and many others with him. And three nights and three days were they subduing the men that were in the city and taking the castle. And others of them kept the city, lest any of the host of Maxen should come therein, until they had subjected all to their will.

Then spake Maxen to Helen Luyddawc, "I marvel, lady," said he, "that thy brothers have not conquered this city for me." "Lord, emperor," she answered, "the wisest youths in the world are my brothers. Go thou thither and ask the city of them, and if it be in their possession thou shalt have it gladly." So the emperor and Helen went and demanded the city. And they told the emperor that none had taken the city, and that none could give it him, but the men of the Island of Britain. Then the gates of the city of Rome were opened, and the emperor sat on the throne, and all the men of Rome submitted themselves unto him.

The emperor then said unto Kynan and Adeon, "Lords," said he, "I have now had possession of the whole of my empire. This host give I unto you to vanquish whatever region ye may desire in the world."

So they set forth and conquered lands, and castles, and cities. And they slew all the men, but the women they kept alive. And thus they continued until the young men that had come with them were grown grey-headed, from the length of time they were upon this conquest.

Then spoke Kynan unto Adeon his brother, "Whether wilt thou rather," said he, "tarry in this land, or go back into the land whence

thou didst come forth." Now he chose to go back to his own land, and many with him. But Kynan tarried there with the other part, and dwelt there.

And they took counsel and cut out the tongues of the women, lest they should corrupt their speech. And because of the silence of the women from their own speech, the men of Armorica are called Britons. From that time there came frequently, and still comes, that language from the Island of Britain.

And this tale is called the Dream of Maxen Wledig, emperor of Rome. And here it ends.

# MAXEN WLEDIG.

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MAXIMUS, the Maxen of the present Tale, was invested by his army with the Imperial purple in the year 383. He was of low birth, and Spanish origin. He served much in Britain, in which Island he commanded at the time of his elevation, and whence he proceeded with his army into Gaul, to support his claim against the lawful emperor Gratian.

It is said that he rendered part of Britain desolate by transporting the inhabitants into Gaul, where they are supposed to have formed the Breton immigration. He was put to death in the neighbourhood of Aquileia, after having been defeated by Theodosius and Valentinian the Younger, in 388. Gibbon, chap. xxvii.

Maximus is the subject of various Welsh legends. Parts of his history will be recognized as forming the basis of the exaggerated fictions of the text.

As regards the other personages who figure in the present Tale, we find that the two most conspicuous Kynan, (or Kynan Meriadawc, as he is usually called) and his sister Helen Luyddawg, or Helen of mighty hosts, were the children of Eudav. A Triad is preserved, which goes at some length into the account of the expedition they undertook for the purpose of supporting the claim of Maximus to the Imperial Throne. They raised an army of sixty thousand men in Britain, and proceeded with it across the sea to Armorica, A. D. 383. The desolation caused by this abstraction of its inhabitants from the Island is said to have been the remote cause of the Saxon invasion.

That portion of the Triad which more particularly relates to the expedition of Helen and Kynan, is as follows :—

"Trydydd Cyforddwy a ddyweiniwyd o'r ynys honn y gan Elen Lüyddawg a Chynan ei brawd, arglwydd Meiriadawc, hyd yn Lly-

daw, lle y cawsant Diroedd a Chyfoeth a Theyrnedd y gan ammherawdr Macsen Wledig, am ei ganllofi yn erbyn Gwyr Rhufa A'r Gwyr hynny a hanoeddynt o Dir Meiriadawc, ac o Dir Seisyllwg ac o Dir Gŵyr a Gorwennydd : ac ni ddaeth yn eu hol yr un o honynt, eithr aros yn Llydaw, ac yn Ystre Gyfaelwg a wnaethant hwy gan wladychu yno. Ac achos honn o Gyforddwy y bu wanhâd a diffyg Gwŷr arfawc ar Genedl y Cymry onid aethant y Gwyddyl Ffichti yn ormes arnynt ; ac o hynny y gorfu ar Wrtheyrn Gwrthenau gyrchu Saeson i ladd yr ormes honno, a'r Saeson yn gweled Gwendid y Cymry, a droesant yn Fradormes drwy Gystlyniad y Gwyddyl Ffichti a'r Gwyr difrawd a hwynt, a dwyn eu tiroedd oddiar y Cymry, a dwyn hefyd oddiarnynt eu braint a'u coron. A Thair Traha gadarn Cenedl y Cymry y gelwir y Tair Cyforddwy yma ; a hefyd y Tri Arianllu, achos dwyn o honynt o'r ynys honn yr aur a'r ariant hyd y gellid eu cael o dwyll a dichell a difrawd, yn gystal ac o iawn a bodd ; a'r Tair annoeth Luyddawd a'u gelwir, am wanhâu drwyddynt yr ynys honn gymmaint ag y rhoed lle drwy hynny i'r Tair Gormes Gadarn, sef y Corraniaid, a'r Caisariaid, a'r Saeson." Tr. 14.

The history of Kynan is also preserved in a Legendary Life.

The Brut Gruffydd ab Arthur gives a different account of the personages and events alluded to in this Mabinogi, but does not advert to the dream, though it mentions St. Ursula and the eleven thousand virgins, who were sent from Britain as wives for the emigrated hosts of Kynan Meriadawc, in Armorica. According to Gruffydd, Helen Luyddawg was the only child of King Coel, (the founder of Colchester,) and was bestowed in marriage, with the dominions she inherited, upon the Roman Constans. Their son, the celebrated Constantine, was called from his kingdom of Britain to the imperial throne, in place of Maximus the Cruel ; after his departure, Eudav earl of Cornwall, rose up and wrested the government of the Island from the hands of those princes to whom Constantine had consigned it, and, in spite of the Roman forces sent against him under Trahayarn, Helen's uncle, established himself on the throne. Eudav's reign extended to the time of the emperors, Gratian and Valentinian. His heir was an only daughter, whose name does not appear; but whom, by advice of his nobles, he married to the Roman Senator,

Maxen Wledig, who boasted British descent, being the son of Helen's uncle Llewelyn. Maxen's marriage, and his succession to the sovereign power, were long and strenuously opposed by Eudav's nephew, Kynan Meriadawc, who himself aspired to the crown. But peace having at length been concluded between them, Kynan accompanied Maxen in an expedition which he undertook on the continent, and was rewarded for his assistance with the kingdom of Llydaw, or Armorica, in which Maxen left him to establish himself, whilst he proceeded to contend for the nobler prize. But having killed Valentinian, and driven Gratian from the empire, Maxen himself was soon after slain at Rome; whereupon the vast hosts that had accompanied him from Britain dispersed, the chief part of them seeking refuge in Armorica with Kynan Meriadawc. Myv. Arch. ii. p. 296—225.

The same story is related by Nennius, who calls the Emperor Maximianus.

§ 27. "Septimus imperator regnavit in Brittannia Maximianus. Ipse perrexit cum omnibus militibus Brittonum a Brittania, et occidit Gratianum regem Romanorum, et imperium tenuit totius Europæ, et noluit dimittere milites, qui perrexerunt cum eo, ad Brittaniam ad uxores suas, et at filios suos, et ad possessiones suas; sed dedit illis multas regiones, a stagno quod est super verticem Montis Iovis usque ad civitatem quæ vocatur Cantguic, et usque ad Cumulum occidentalem, id est, Cruc Ochidient. Hi sunt Brittones Armorici, et nunquam reversi sunt huc, usque in hodiernum diem. Propter hoc Brittannia occupata est ab extraneis gentibus, et cives expulsi sunt, usque dum Deus auxilium dederit illis." Nennius, Ed. 1838, p. 20-1.

Maximianus reigned the seventh emperor in Britain. He withdrew from Britain all the fighting men of the Britons, and he slew Gratian the king of the Romans, and became possessed of the whole of Europe. He was loth to send away his British companion warriors to their wives, their children, and their possessions; but bestowed upon them much territory, from the pool which is on the summit of Mount Jupiter to the city that is called Cantguic, and the western mound, that is Cruc Ochidient. These are the Armoric Britons, and they have never returned hither even to this day. By reason of this, Britain has been occupied by foreign nations, and the citizens cast out, until God shall afford them aid.

Cant Guic, here mentioned, may be supposed to be Cantavic in Picardy, and Cruc Ochidient is probably the western promontory of Gaul, opposite to which we find an island now bearing the singularly coincident name of d'Ouessant. The author of the Hanes Cymru considers Cruc Ochidient to be Mont St. Michel, near Quiberon in Brittany.

Some copies of Nennius contain an account of the lingual mutilation of the women, similar to that in the Tale; and add, that from this cause they were called Lettewiccion, (Lledfudion,) that is, Semitacentes. This is evidently an attempt to account for the name of Letavia, (Llydaw,) as applied to Armorica.

Gildas, in his work "De Excidio Britanniæ," also mentions the revolt of Maximus, and its disastrous consequences.

§ 14. "Exin Britannia, omni armato milite, militaribusque copiis, rectoribus linquitur immanibus, ingenti juventute spoliata, quæ comitata vestigiis supradicti tyranni domum nunquam ultra rediit, et omnis belli usu ignara penitus, duabus primum gentibus transmarinis vehementer sævis, Scotorum a circione, Pictorum ab aquilone, calcabilis, multos stupet gemetque per annos." Gildas, Ed. 1838, p. 20-1.

Thenceforth Britain, deprived by her cruel rulers of armed soldiery and military forces, despoiled of her numerous youth, who having accompanied the steps of the before mentioned tyrant [Maximus] never again returned home, and being utterly unskilled in the practice of every sort of war, trodden down principally by two savage nations from beyond sea, the Scots from the south, the Picts from the north, became stupefied and groaned during many years.

The roads attributed in the text to Helen Luyddawc, are evidently the Roman Roads which intersected our Island. Their remains, in several places in the Principality, bear to this day the name of Sarn Helen, which some, however, consider to be a corruption of Sarn y Lleng, the Road of the Legion.

The Welsh Text of this Mabinogi, Breuddwyd Maxen Wledig, was printed in 1806, in a Welsh Collection entitled the Greal, p. 289, but no translation of it has hitherto appeared.

# Kyfranc Lludd a Llevelys.

## LLYMA GYFRANC LLUD A LLEUELIS.

Yr beli mawr uab manogan y bu tri meib. llud. achasswallawn. anynnyaw. aherwyd y kauarwydyt pedweryt mab idaw un lleuelys. Agwedy marw beli adygwydaw teyrnas ynys prydein ynllaw llud. yuab yr hynaf. aellywyaw olud hi ynllwydyannus ef aatnewydwys muroed llundein. oanriuedic tyroed aedamgylchynwys. Agwedy hynny. aorchym-

ynnwys yr kiwtawtwyr adeilat tei yndi megys na bei ynyteyrnassoed tei kyfurd ac auei yndi. Ac ygyt ahynny ymladwr da oed. ahael ac ehelaeth yrodei vwyt adiawt y bawb or ackeissei, achyt bei lawer ogeyryd adinassoed idaw honn agarei ef yn vwy nor vn. ac ynhonno ypresswylei yrann vwyhaf or vlwydyn. ac wrth hynny ygelwit hi kaerlud. ac or diwed kaer lundein. Agwedy dyuot estrawn genedyl idi. ygelwit hi lundein neu ynteu lwndrys. mwyhaf oe vrodyr y karei lud ylleulys. kanys gwr prud adoeth oed. Agwedy clybot ryuarw brenhin Ffraeinc heb adaw etiued idaw namyn vnuerch. ac adaw y kyuoeth yn llaw honno. ef adoeth att lud y vrawt yerchi kyghor anerth idaw ac nyt ynvwyhaf yrlles idaw ef. namyn yrkeissaw achwanegu enryded ac vrdas atheilyngdawt y eu kenedyl ogallei vynet yteyrnas ffreinc y erchu yuorwyn honno ynwreic idaw. Ac ynylle y vrawt agytsynnyawd ac ef. ac auu da gantaw ygyghor ar hynny. Ac yny lle paratoi llongeu ac eullanw ovarchogyon arvawc. achychwyn parth affreinc. ac yny lle gwedy eudisgynnu. anuon kenadeu aorugant y uenegi ywyrda freinc ystyr y neges ydoethoed oecheissaw ac ogytgyghor gwyrda freinc aethywyssogyon y rodet yuorwyn yleuelys. achoron ydeyrnas ygyt ahi. Agwedy hynny ef alywyawd ygyuoeth ynprud ac yndoeth.

ac yndetwyd hyt trabarhaawd yoes. Agwedy llithraw talym o amser. teir gormes adygwydwys yn ynys prydein arnywelsei neb or ynyssed gynt eukyfryw. Kyntaf onadynt oed ryw genedyl adoeth aelwit y coranneit. achymeint oed eugwybot ac nat oed ymadrawd dros wyneb yr ynys yr isset ydywettit or kyuarffei ygwynt ac ef nys gwypynt. Ac wrth hynny ny ellit drwc udynt. Yr eil ormes oed diaspat adodit pob nos kalan mei. Uch bob aelwyt ynynys prydein. Ahoño aaei trwy gallonneu ydynyon. ac ae hofnockaei yngymeint ac y collei ygwyr eulliw ac eunerth. Argwraged eu beichogyeu. Ar meibon ar merchet agollynt eusynhwyreu. Ar holl anueileit argwyd ardayar. Ar dyfred aedewit yndiffrwyth.

Tryded ormes oed yr meint uei ydarmerth ar arlwy. a barattoit ynllyssoed y brenhin. kyt bei arlwy vlwydyn ovwyt adiawt. ny cheffit vyth dim o honaw. namyn atreulit yr vn nos gyntaf. ardwy ormes ereill nyt oed neb awyppei pa ystyr oed udunt. Ac wrth hynny mwy gobeith kaffael gwaret or gyntaf. noc oed or eil neu or dryded. Ac wrth hynny llud vrenhin agymerth pryder mawr agoual yndaw. kany wydyat pafford y kaffei waret rac y gormesseu hynny. Agalw attaw aoruc holl wyrda ygyuoeth. agouyn kyghor udunt pabeth awnelynt yn erbyn ygormessoed hynny. Ac ogyf-

rred gyghor y wyrda llud uab beli a aet leuelis y vrawt brenhin freinc. kanys gwr m ygygor adoeth oed hwnnw ygeissaw kyghor yga taw. Ac yna parattoi llyghes awnaethant. A hynny yndirgel ac yndistaw. rac gwybot orgenedyl honno ystyr yneges. nac oneb dyeithyr y brenhin ae gyghorwyr. Agwedy eubot ynbarawt wynt aaethant yn eullynghes. llud ac aethole ygyt ac ef. adechreu rwygaw ymoroed parth afreinc. agwedy dyuot ychwedleu hynny att leuelis. kany wyuyat achaws llyghes yvrawt. ydoeth ynteu orparth arall yny erbyn ef. allynghes gantaw diruawr y meint. Agwedy gwelet olud hynny. ef aedewis y holl longeu ar yweilgi allan dyeithyr vn llong. Ac yn yr vn honno ydoeth ynerbyn yvrawt. Ynteu ymywn vn llong arall adoeth yn erbyn y vrawt. Agwedy eudyuot ygyt pob un onadunt aaeth dwylaw mynwgyl ygilyd. Ac o vrawdoryawl garyat pob vn aressawawd ygilyd onadynt. Agwedy menegi olud y vrawt ystyr yneges. lleulis adywawt ygwydyat ehun ystyr ydyuodyat yr gwladoed hynny. Ac odyna ykymerassant kyt gyghor y ymdidan am eu negesseu yn amgen nohynny. megys nat elei ygwynt ameuhymadrawd. rac gwybot or corannyeit adywettynt. Ac yna y peris lleuelis gwneuthur corn hir o euyd. a thrwy ycorn hwnnw ymdywedut. aphy ymadrawd bynnac

adywettei yr vn onadynt wrth ygilyd. trwy ycorn nydodei ar yr vn onadunt. namyn ymadrawd go atcas gwrthwyneb. Agwedy gwelet o leuelis hyny abot y kythreul yn eullesteiryaw. Ac yn teruyscu trwy y corn. yperis ynteu dodi gwin yny corn ae olchi. athrwy rinwed ygwin gyrru y kythreul or corn. Agwedy bot eu hymadrawd yndilesteir. ydywawt lleuelis wrth yvrawt yrodei ryw bryuet. agadu rei onadunt yn vyw yhiliaw. rac ofyn dyuot eilweith odamwein y ryw ormes honno. Achymryt ereill or pryuet ae briwaw ymplith dwuyr. ac ef agadarnhaei bot ynda hynny ydistriw kenedyl y coranyeit. Nyt amgen gwedy ydelei adref y deyrnas. dyuynnu yrholl bobyl ygyt y genedl ef. a chenedyl ycoranyeit yr vndadleu. Aruedwl gwneuthur tagneued yrygtunt. Aphan vei bawp onadunt ygyt. Kymryt y dwuyr rinwedawl hwnnw. ae vwrw ar pawp yngyfredin. Ac ef agadarnhaei ygwennwynei ydwfyr hwnnw genedyl ycorannyeit. ac naladei. ac nat eidiganei neb oegenedyl ehun. Yr eil ormes heb ef yssyd yth gyuoeth di. dreic yw honno. adreic estrawngenedl arall yssyd ynymlad ahi. Ac yn keissaw y goresgynn. Ac wrth hynny heb ydyt ych dreic chwi diaspat engiryawl. Ac ual hynny y gelly kaffel gwybot hynny. Gwedy delych atref. par uessuraw yr ynys oe hyt ae llet. ac ynylle ykeffwch di

ypwnt perued yn iawn. par gladu ylle hwnnw. Ac odyna par dodi kerwyneit or med goreu aaller y wneuthr. ymywn yclad hwnnw. a llenn o pali ar wyneb ygerwyn. ac odyna yth person dyhunan. byd yn gwylaw. ac yna ti awely ydreigeu yn ymlad yn rith aruthter aniueileit. Ac or diwed ydant yn rith dreigeu ynyr awyr. Ac yn diwethaf oll gwedy darffo udunt o engiryawl a girat ymladvlinaw. wynt asyrthant yn rith deu barchell hyt ar y llenn ac asudant gantunt y llenn. Ac aetynnant hyt ygwaelawt ygerwyn. Ac ayvant ymed yngwbyl. ac agyscant gwedy hynny. Ac yna yny lle plycca ditheu y llenn yneu kylch wynteu. Ac yny lle kadarnhaf ageffych yth gyfoeth y mywnkist uaen clad wynt. a chud ymywn ydaear. ahyt tra vont hwy yn y lle kadarn hwn̄w. nydaw gormes y ynysprydein ole arall. Achaws ytryded ormes yw heb ef. Gwr lleturithawc kadarn yssyd yndwyn dy vwyt athlyn athdarmerth. a hwnnw tew yw yhut aeleturith abeir i bawp kyscu. Ac wrth hynny y mae reit y titheu yth persson dy hun gwylaw dyweledeu ath arwyleu. Ac rac goruot oegyscu ef arnat. bit gerwynet odyfyr oer geyr dy law. Aphanvo kysgu yn treissaw arnat. dosymywn ygerwyn. Ac yna ydymcholes llud dracheuyn y wlat. Ac yndiannot ydyuynnwys attaw pawb yn llwyr oegenedyl ef. Ac or coranneit. Ac megys

y dysgawd lleuelis idaw briwaw y pryuet aoruc ymplith y dwfyr. abwrw hwnnw yngyffredin ar bawp. Ac yndiannot ydiffeithawd holl giwtawt y coranneit uelly heb echrys ar neb or brytanyeit. Ac ympenn yspeit gwedy hynny. llud aberis messuraw yr ynys aryhyt ac ar y llet. Ac ynrytychen y cafas y pwynt perued. Ac ynylle hwnnw y peris cladu ydayar. Ac ynyclad hwnnw gossot kerwyn yn llawn or med goreu aallwyt y wneuthur. allenn opali ar ywyneb. Ac ef ehun ynos honno yn gwylyat. Ac ual ydoed uelly. ef awelas ydreigeu yn ymlad. Agwedy blinaw onadunt adiffygyaw. wynt adisgynnassant ar warthaf yllenn. ae thynnu gantunt hyt yggwaelawt y gerwyn. Agwedy daruot udunt yuet y med. Kyscu aorugant. Ac yneu. kwsc llud ablygwys y llenn yn eu kylch. Ac yny lle diogelaf agauas yneryri ymywn kist vaen ae kudywys. Sef ffuruf ygelwit y lle hwnnw gwedy hynny. dinas emreis. A chyn no hynny dinas ffaraon dande. Trydyd crynweissat uu hwnnw a torres y gallon anniuiged. Ac uelly y peidywys ydymhestlus diaspat aoed yny kyuoeth. Agwedy daruot hynny. llud vrenhin aberis arlwy gwled diruawr y meint. Agwedy ybot ynbarawt gossot kerwyn yn llawn odwfyr oer geyr ylaw. Ac ef ehun yny priawt person aegwylwys. Ac ual y byd uelly ynwiscedic o arueu. valam y tryded wylua

or nos. nachaf yclyw llawer odidaneu odidawc. Ac amryuaelyon gerdeu. ahun yny gymell ynteu y gyscu. Ac ar hynny sef aoruc ynteu rac llesteiryaw ar y darpar ae orthrymu oehun. mynet yn vynych yn ydwfyr. Ac yn y diwed nachaf gwr diruawr y veint yn wiscedic o arueu trymyon kadarn yndyuot ymywn achawell gantaw. Ac megys ygnottayssei yn dodi yr holl darmerth ar arlwy ovwyt allyn yny cawell. Ac yn kychwyno ac ef ymeith. Ac nyt oed dim ryuedach gan lud noc eigaw yny kawell hwnw peth kymeint a hynny. Ac ar hynny llud vrenhin agychwynnwys yny ol. Ac adywawt wrthaw val hyñ. arho arho heb ef. kyt rywnelych di sarhaedeu llawer acholledeu kynno hynn. nys gwney bellach. ony barn dy vilwryaeth dy uot yn drech ac yn dewrach no mi. ac yn diannot ynteu assodes y kawell ar y llawr. Ac ae arhoes ef attaw. Ac angerdawl ymlad avu rygtunt. yny oed y tanllachar yn ehedec or aueu. Ac or diwed ymauael aoruc llud ac ef. ar dyghetuen awelas damwheinaw y uudugolyaeth y lud. gan vwrw yr ormes yryngtaw ar daear. A gwedy goruot arnaw o rym ac angerd. erchi nawd aoruc idaw. Pawed heb y brenhin ygallwn i rodi nawd ytti wedy ygyniuer collet asarhaet rywnaethost titheu ymi. Dy holl golledeu eiryoet heb yr ynteu or awneuthum i ytti. mi aehennillaf itt yngystal ac ydugym. Ac

ny wnaf y gyffelyb o hynn allan. agwr ffydlawn vydafi ytti bellach. Ar brenhin agymerth hynny y gantaw. Ac uelly y gwaredawd llud y teir gormes yar ynys prydein. Ac o hynny hyt yndiwed y oes yn hedwch lwydyannus yllywyawd llud uab beli ynys prydein. ar chwedyl hwnn aelwir kyfranc llud alleuelys. Ac uelly y teruynha.

## HERE IS THE STORY OF LLUDD AND LLEVELYS.

Beli the Great, the son of Manogan, had three sons, Lludd, and Caswallawn, and Nynyaw; and according to the story he had a fourth son called Llevelys. And after the death of Beli, the kingdom of the Island of Britain fell into the hands of Lludd his eldest son; and Lludd ruled prosperously, and rebuilt the walls of London, and encompassed it about with numberless towers. And after that he bade the citizens build houses therein,

such as no houses in the kingdoms could equal. And moreover he was a mighty warrior, and generous and liberal in giving meat and drink to all that sought them. And though he had many castles and cities, this one loved he more than any. And he dwelt therein most part of the year, and therefore was it called Caer Ludd, and at last Caer London. And after the stranger-race came there, it was called London, or Lwndrys.

Lludd loved Llevelys best of all his brothers, because he was a wise and a discreet man. Having heard that the king of France had died, leaving no heir except a daughter, and that he had left all his possessions in her hands, he came to Lludd his brother, to beseech his counsel and aid. And that not so much for his own welfare, as to seek to add to the glory and honour and dignity of his kindred, if he might go to France to woo the maiden for his wife. And forthwith his brother conferred with him, and this counsel was pleasing unto him.

So he prepared ships and filled them with armed knights, and set forth towards France. And as soon as they had landed, they sent messengers to shew the nobles of France the cause of the embassy. And by the joint counsel of the nobles of France and of the princes, the maiden

was given to Llevelys, and the crown of the kingdom with her. And thenceforth he ruled the land discreetly, and wisely, and happily, as long as his life lasted.

After a space of time had passed, three plagues fell on the Island of Britain, such as none in the Islands* had ever seen the like. The first was a certain race that came, and was called the Coranians; and so great was their knowledge, that there was no discourse upon the face of the Island, however low it might be spoken, but what, if the wind met it, it was known to them. And through this they could not be injured.†

The second plague was a shriek which came on every May eve, over every hearth in the Island of Britain. And this went through people's hearts, and so scared them, that the men lost their hue and their strength, and the women their children, and the young men, and the maidens lost their senses, and all the animals and trees and the earth and the waters, were left barren.

The third plague was, that however much of provisions and food might be prepared in the king's courts, were there even so much as a

*Neb or hen oessoed. Myv. Arch. "None in former ages."

† The version in the Greal adds, "a'u bath wynt oedd arian cor."—"And their coin was fairy money;" literally, dwarf's money: that is, money which when received appeared to be good coin, but which, if kept, turned into pieces of fungus, &c. "Wynt," is the usual form of "hwynt."

year's provision of meat and drink, none of it could ever be found, except what was consumed in the first night.* And two of these plagues, no one ever knew their cause, therefore was there better hope of being freed from the first than from the second and third.

And thereupon King Lludd felt great sorrow and care, because that he knew not how he might be freed from these plagues. And he called to him all the nobles of his kingdom, and asked counsel of them what they should do against these afflictions. And by the common counsel of the nobles, Lludd the son of Beli, went to Llevelys his brother, king of France, for he was a man great of counsel and wisdom, to seek his advice.

And they made ready a fleet, and that in secret and in silence, lest that race should know the cause of their errand, or any besides the king and his counsellors. And when they were made ready, they went into their ships, Lludd and those whom he chose with him. And they began to cleave the seas towards France.

And when these tidings came to Llevelys, seeing that he knew not the cause of his brother's ships, he came on the other side to meet him,

*We find at this place the following sentence in the Myv. Arch. "Ac eyssyoes kyoed oed ac amlwg yr ormes gyntaf." "The cause of the first plague was plain and evident."

and with him was a fleet vast of size. And Lludd saw this, he left all the ships out upo sea except one only; and in that one he to meet his brother, and he likewise with gle ship came to meet him. And when were come together, each put his arms abou other's neck, and they welcomed each other brotherly love.

After that Lludd had shewn his brother cause of his errand, Llevelys said that he self knew the cause of the coming to those la And they took counsel together to discourse the matter otherwise than thus, in order that wind might not catch their words, nor the Cor ians know what they might say. Then Lleve caused a long horn to be made of brass, a through this horn they discoursed. But whats ever words they spoke through this horn, one the other, neither of them could hear any othe but harsh and hostile words. And when Lle velys saw this, and that there was a demo thwarting them and disturbing through this horn he caused wine to be put therein to wash it. And through the virtue of the wine the demon was driven out of the horn. And when their discourse was unobstructed, Llevelys told his brother that he would give him some insects,

whereof he should keep some .to breed, lest by chance the like affliction might come a second time. And other of these insects he should take and bruise in water. And he assured him that it would have power to destroy the race of the Coranians. That is to say, that when he came home to his kingdom he should call together all the people both of his own race and of the race of the Coranians for a conference, as though with the intent of making peace between them; and that when they were all together, he should take this charmed water, and cast it over all alike. And he assured him that the water would poison the race of the Coranians, but that it would not slay or harm those of his own race.

"And the second plague," said he, "that is in thy dominion, behold it is a dragon. And another dragon of a foreign race is fighting with it, and striving to overcome it. And therefore does your dragon make a fearful outcry. And on this wise mayest thou come to know this. After thou hast returned home, cause the Island to be measured in its length and breadth, and in the place where thou dost find the exact central point, there cause a pit to be dug, and cause a cauldron full of the best mead that can be made, to be put in the pit, with a covering of satin over the

face of the cauldron. And then, in thine own person do thou remain there watching, and thou wilt see the dragons fighting in the form of terrific animals. And at length they will take the form of dragons in the air. And last of all, after wearying themselves with fierce and furious fighting, they will fall in the form of two pigs upon the covering, and they will sink in, and the covering with them, and they will draw it down to the very bottom of the cauldron. And they will drink up the whole of the mead; and after that they will sleep. Thereupon do thou immediately fold the covering around them, and bury them in a kistvaen, in the strongest place thou hast in thy dominions, and hide them in the earth. And as long as they shall bide in that strong place, no plague shall come to the Island of Britain from elsewhere."

"The cause of the third plague," said he, "is a mighty man of magic, who takes thy meat and thy drink and thy store. And he through illusions and charms causes every one to sleep. Therefore it is needful for thee in thy own person to watch thy food and thy provisions. And lest he should overcome thee with sleep, be there a cauldron of cold water by thy side, and when thou art oppressed with sleep, plunge into the cauldron."

Then Lludd returned back unto his land. And immediately he summoned to him the whole of his own race and of the Coranians. And as Llevelys had taught him, he bruised the insects in water, the which he cast over them all together, and forthwith it destroyed the whole tribe of the Coranians, without hurt to any of the Britons.

And some time after this Lludd caused the Island to be measured in its length and in its breadth. And in Oxford he found the central point, and in that place he caused the earth to be dug, and in that pit a cauldron to be set, full of the best mead that could be made, and a covering of satin over the face of it. And he himself watched that night. And while he was there, he beheld the dragons fighting. And when they were weary they fell, and came down upon the top of the satin, and drew it with them to the bottom of the cauldron. And when they had drunk the mead they slept. And in their sleep, Lludd folded the covering around them, and in the securest place he had in Snowdon, he hid them in a kistvaen. Now after that this spot was called Dinas Emreis, but before that, Dinas Ffaraon.* And thus the fierce outcry ceased in his dominions.

* By some oversight of the ancient transcribers a line from another Mabinogi has been here inserted in the Welsh text. It is omitted in this translation. The words are, "The third wretched man was he whose heart affliction broke."

And when this was ended, King Lludd caused an exceeding great banquet to be prepared. And when it was ready, he placed a vessel of cold water by his side, and he in his own proper person watched it. And as he abode thus clad with arms, about the third watch of the night, lo, he heard many surpassing fascinations and various songs. And drowsiness urged him to sleep. Upon this, lest he should be hindered from his purpose and be overcome by sleep, he went often into the water. And at last, behold, a man of vast size, clad in strong, heavy armour, came in, bearing a hamper. And, as he was wont, he put all the food and provisions of meat and drink into the hamper, and proceeded to go with it forth. And nothing was ever more wonderful to Lludd, than that the hamper should hold so much.

And thereupon King Lludd went after him and spoke unto him thus. "Stop, stop," said he, "though thou hast done many insults and much spoil erewhile, thou shalt not do so any more, unless thy skill in arms and thy prowess be greater than mine."

Then he instantly put down the hamper on the floor, and awaited him. And a fierce encounter was between them, so that the glittering fire flew out from their arms. And at the last Lludd

grappled with him, and fate bestowed the victory on Lludd. And he threw the plague to the earth. And after he had overcome him by strength and might, he besought his mercy. "How can I grant thee mercy," said the king, "after all the many injuries and wrongs that thou hast done me?" "All the losses that ever I have caused thee," said he, "I will make thee atonement for, equal to what I have taken. And I will never do the like from this time forth. But thy faithful vassal will I be." And the king accepted this from him.

And thus Lludd freed the Island of Britain from the three plagues. And from thenceforth until the end of his life, in prosperous peace did Lludd the son of Beli rule the Island of Britain. And this Tale is called the Story of Lludd and Llevelys. And thus it ends.

# LLUDD AND LLEVELYS.

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Lludd is the celebrated King Lud, brother to Cæsar's opponent Cassibelaunus. The Brut and Geoffry of Monmouth record his fortifying and decorating the City of London nearly in the same terms as the Mabinogi, stating that it was from him called Caerlud, afterwards corrupted into Caer London, then into London, and lastly by the foreigners into Londres. They also state that King Lud was buried near the gate, still called from his name, in the British language, Porthlud, and in the Saxon, Ludesgate.

Amongst the poems attributed to Taliesin, is one called "Ymarwar Lludd," "The Concilation of Lludd," in which the meeting with Llevelys is mentioned; but the poem is very obscure in consequence of the allusions not being understood. Llewelyn the Bard also, in an ode to Llewelyn ab Iorwerth, refers to this occurrence, but in so cursory a manner as not to throw any further light upon the subject.

The Coranians, who occupy so conspicuous a place in the present Tale, form the subject of a Triad, (Tr. vii.) They are by some supposed to be the Coritani.

The imprisonment of the Dragons in Dinas Emrys in Snowdon, is one of the most curious legends of romantic fiction. Their combats, five centuries later, led to the discovery of the enchanter Merlin, with which opens the great drama of Arthurian Romance. This story being related by Geoffrey of Monmouth, has by many been considered as the fabrication of that writer; but it must be noticed that it is also found in Nennius, who wrote in the eighth century, and of whose works, some copies as old as the tenth, are still extant. The substance of the tale as told by Nennius is as follows:—

Vortigern being forced to retire from his kingdom, in consequence of his various delinquencies, took refuge in Snowdon; and finding Dinas Emrys, an eligible spot, commenced building a tower there. But, to his great dismay, he found that whatever he built in the day time, always fell down in the succeeding night. Having consulted

his magicians upon the cause of this mystery, they told him that unless he could find a child without a father, and sprinkle the tower with his blood, it would never stand. Upon this Vortigern despatched messengers in every direction to search for the required victim, and at length they lit upon Merlin, whom they brought to Vortigern, that he might be slain. But the boy exposed the ignorance and imposture of the magicians, and caused the ground to be dug at the foundation of the building, where they found two sleeping dragons, one white and the other red. These dragons awaking from their sleep commenced a furious conflict. The white one at first had the advantage of the red, but at last the red dragon prevailed, and expelled his opponent. Merlin then informed them that the red was the British dragon, and the white one that of the invading Saxons. Then it was, according to Geoffrey and the Brut, that Merlin uttered the celebrated prophecy concerning the fate of Britain, Vortigern departing thence to seek some other place of refuge, bestowed that citadel upon the wonderful child, who declared his name to be Merlin Ambrosius, and after whom the spot was called Dinas Emrys.

Whatever date or origin may be assigned to this legend, it is well known that the red dragon has long been the national standard of the Welsh. Henry VII. bore it at Bosworth, and afterwards established the heraldic office of Rouge Dragon in honour of the occasion.

Dinas Emrys, the site of all these marvels, is a natural mound, or rather a small insulated hill in one of the valleys of Snowdon, between Beddgelert and Capel Curig. Giraldus Cambrensis speaks of it in connexion with the story here referred to. He says, "At the head of the Snowdon Mountains, not far from the source of the Conway. which flows from this region towards the north, stands Dinas Emrys; that is, the promontory of Ambrosius, where Merlin, sitting on a rock, prophesied to Vortigern."

Lludd and Llevelys is found in the Myvyrian Archaiology, vol I in the Brut Gruffydd ab Arthur, and the Brut Tysilio; and i printed in a separate form in the Greal, apparently from a differen MS. An English translation of the Myvyrian copy has been given by the Rev. Peter Roberts, in "The Chronicle of the Kings of Britain."

# Hanes Taliesin.

## HANES TALIESSIN O'R MÂNGOFION.

Gwr bonheddig oedd gynt ymhenllyn a elwid Tegid Voel ai dreftad oedd ynghanol Llyn Tegid, ai Wraig Briod a elwid Caridwen, ac o'r wraig honno y ganed mab a elwid Morfran ap Tegid, a Merch a elwid Greirfwy, a thecca merch o'r Byd oedd honno, a Brawd iddynt hwy oedd or Dyn hagcraf or Byd a Afagddu Ac yno Caridwen ei Fam a feddylioedd nad oedd ef debyg i gael ei gynnwys ymplith boneddigion rhag ei

hagcred oni bai arno ryw gampau neu wybodau urddasol. Canys yn Nechreuad Arthur a'r ford gron oedd hynny.

Ac yna yr Ordeiniodd hi drwy Gelfyddyd Llyfrau pheryllt i ferwi Pair o awen a Gwybodau iw mab fal y bai urddasach ei gymeriad am ei wybodau ai Gelfyddyd am y Byd a ddelai rhagllaw.

Yna y dechreuodd hi ferwi y Pair yr hwn wedi y dechreuid ei ferwi nid ellid torri y Berw dan ben undydd a Blwyddyn ac oni getfid 3 defnyn bendigedig o rad yr yspryd——A Gwïon bach mab Gwreang o Lanfair yng Nghaer Einion ym Mowys a roes hi i amodi y Pair. A Dall a elwid Morda i Gynneu y Tan dan y Pair. A Gorchymyn na adawai ir berw dorri hyd pan ddelai undydd a Blwyddyn. A hithau drwy lyfrau Astronomyddion ag wrth oriau y Planedau yn Llysieua beunydd o bob Amrafael Lysiau rhinweddol. Ac fal yr oedd Geridwen ddiwrnod yn Llyseua ac yn gorchfanu yn agos i ben Flwyddyn y damweiniodd neittio a disgyn o dri defnyn or Dwr rhinweddol or Pair ar Fis Gwion bach a rhag ei frytted ef ai trewis yn ei Ben, ac yn gydtrym ac y trewis y defnynnau gwrthfawr hynny yn ei ben efe awyddai bob peth ar a ddelai rhagllaw ac efe a adnabu yn hyspys mai mwya gofal oedd iddaw ystryw Caridwen Canys

mawr oedd ei Gwybodau. Arhag dirfawr ofn, efe a ffoes parth tu ai wlad ar Pair a dorres yn ddau hanner, herwydd y dwr i gyd oedd wenwynig eithr y 3 defnyn rhinweddol hynny fal y Gwenwynodd Feirch Gwyddno Garanhir am yfed y Dwfr or Aber yrhedodd y Dwr or Pair iddi, ac am hynny y gelwir yr Aber o hynny allan Gwenwyn feirch Gwyddno.

Ac ar hynny Caridwen yn dyfod i mywn ac yn gweled ei Llafur er ys Blwyddyn yn Golledig, ysglyfy Rhodyl a tharo y dall Morda ar ei ben oni aeth un oi lygaid ar ei rudd. Sef y dywaid ynte' Drwg i'm anffurfiaist a minneu yn wirion. ni buost golledig o'm hachos i Gwir a ddywedaist eb y Caridwen, Gwïon bach am hyspeiliodd i a chyrchu ar ei ol dan redeg, ai chanfod hithau a wnaeth ynteu. Ac ymrithio yn rhith ysgyfarnog arhedeg. Sef y rhithiodd hithau yn Filast ai ystumio ai ymchoelyd tuag afon, ac ymrithio yn Bysgodyn. A hithau yn rhith Dyfrâst ac ymgeisio ac ef dan y Dwfr, oni fu ddir iddo ymrithio yn Aderyn i'r wybr a hithau yn walch (nagê Llymysten) iw ymlid ac ni adodd iddo lonydd yn yr wybr, aphan oedd yn ei Oddiwes ac yntau yn ofn Angeu arno, efe a Arganfu Dwrr o Wenith nithiedig ar lawr ysgubor ac efe a ddisgynodd i'r gwenith ac a ymrithiodd

yn rhith un o'r Grawn, ac yno yr ymrithiodd hitha yn Iar Ddu Goppog ac i'r gwenith yr aeth ac ai thraed ei grafu ai adnabod ef ai lyngcu Ac fal y dywaid 'r ystori Hi a fu naw mis yn feichiog arno, Ac wedi esgor o honi ni allai hi ar ei chalon ei ladd rhag mor deg oedd, Namyn ei wisgo mewn Boly croen o Groen ai fwrw ef yn ewyllys Dyu yn y mor y 29 dydd o Ebrill ac yn yr amser hwnnw yr oedd Gored Wyddno yn y traeth rhwn Dyfi ac Aberystwyth garllaw ei Gastell ei Hun Ac yn y Gored hwñw y Ceid Cywerthydd Can Punt bob nos Galanmai.

Ac yn yr amser hwñw yr oedd un mab i Wyddno a elwid Elphin yn un o'r rhai dyryssaf o'r Ieuaingc a mwyaf eisiau arno, Ac yn Orthrwm gan ei Dâd hyñy gan dybiaw ei eni ar awr ddrŵg a thrwy Annogiad ei gyngoriaid arno ef a roes ei Dâd iddaw dyñiad y Gored y Flwyddyn honno i edrych a ddamweiniau iddo. râs byth ac i ddechreu gwaith iddo. A thranoeth wrth edrych o Elphin ac nad oedd ynddi ddim. Ond wrth fyned i ffordd arganfod ar bawl y Gored y Bol Croen. Yna dywawd un Goredwyr wrth Elphin ni buost ti anhappus erioed hyn Heno. Canys ti a dorraist gyneddfau y Gored yn yr hon y ceid ynddi werth Canpunt bob nos G'lanmai ac nid oedd heno namyn

y Croenyn hwn, Beth yn awr, eb Elphin ef a allai fod yna Cywerthyd Can punt o Ddâ. Dattod y croen a wnaethpwyd. ac arganfod or agorwr Dâl mab, ac addywawd wrth Elphin Llyma Daliesin! Taliesin bid ef eb y Elphin, a dyrchafael y mab rhwng ei ddwylo gan gwyno anhap iddo ac ai cymmerth yn brudd is ei gil ar awr honno ef a berai i'r march rygyngu oedd yn tuthiaw or blaen ai arwain mor esmwyth a phettai yn eistedd mewn cadair esmwytha o'r Byd. Ac yn fuan yn ol hynny y gwnaeth y mab Ddehuddiant i Elphin a moliant. ac y prophwydodd urddas i Elphin ar ddehuddiant oedd fel y gwelwch— * * *

"Elphin deg taw a'th wylo
Na chabled neb yr eiddo
Ni wna les drwg obeithio
Ni wyl dyn dim ai portho
Ni bydd coeg gweddi Cynllo
Ni thyr Duw a'r addawo
Ni chaed yn ngored Wyddno
Erioed cystal a heno.
Elphin deg sych dy ddeurudd
Ni weryd vod yn rhybrudd
Cyd tybiaist na chevaist vudd
Ni wna les gormodd cystudd
Nac ammau wyrthiau Dovydd
Cyd bwyv bychan wyv gelvydd
O voroedd ac o vynydd
Ac o eigiawn avonydd
Y daw Duw a da i ddedwydd

Elphin gynneddvau diddan
Anwraidd yw dy amcan
Nid rhaid it ddirvawr gwynvan
Gwell Duw na drwg ddarogan
Cyd bwyv eiddil a bychan
Ar gorverw mor dylan
Mi a wnav yn nydd cyvran
It well no thrichan maran
Elphin gynneddvau hynod
Na sor er dy gafaelod
Cyd bwyv wan ar lawr vy nghod
Mae rhinwedd ar vy nhavod
Tra bwyv vi i'th gyvragod
Nid rhaid it ddirvawr ovnod
Drwy gofa henwau'r Drindod
Ni ddichon neb dy orvod."

A hon oedd y Gerdd Gyntaf a ganodd Taliessin er dyhuddo Elphin am ei fod yn drist golli helfa y Gored a gwaeth ganddo weled or Byd mai arno ef yr oedd y Bai ar anffortun, ac yno y gofynodd Gwyddno garanhir* iddo beth oedd efe ai Dyn ai yspryd ac yno y canodd yntau yr hanes Hon ac y dywawd†—

* * * * * *

"Cyntaf im lluniwyd ar lyn dyn glwys
Yn llys Caridwen em penydiwys

* The mention of Gwyddno Garanhir instead of Elphin ab Gwyddno in this place is evidently an error of some transcriber of the MS.

† The Poem commencing "Prif Fardd cyssefin" is referred to in the Welsh School MS. called Man-Gofion; but as that Poem is given in a more appropriate position in the fragment from the Ab Iolo MS. the Poem "Cyntaf im lluniwyd" is substituted, and thus restored to the place it was intended for by the compiler of the Tale. See Myvyrian Archaiology, I. page 18.

Cyd bawn bach o'm gwelid gwyl fy nghynnwys
Oeddwn fawr uwch llawr llann am tywys
Prid fum parwyden per awen Parwys
Ag ynghfraith heb iaith am rhydd rylliwys
Hen widdon ddulon pan lidiwys
Anghuriawl ei hawl pan hwyliwys
Ffoes yn gadarn ffoes yn llyfan
Ffoes yn rhith bran braidd orphowys
Ffoes yn derwyn ffoes yn gadwyn
Ffoes yn Iyrchwyn mewn llwyn llychwys
Ffoes yn fleiddyn ffoes bleiddawr yn niffaeth
Ffoes yn fronfraith cyfiaith Coelwys
Ffoes yn gadno cyd naid ystumau
Ffoes yn Felau fal na thycciwys
Ffoes yn wiwair ni chynnydd celwys
Ffoes yn Gern Hydd rhudd im rhwyfwys
Ffoes yn haearn mewn tan towys
Ffoes yn ben gwayw gwae ai puchwys
Ffoes yn Darw taer ymladdwys
Ffoes yn faedd Gwrych mewn rhych rhithiwys
Ffoes yn ronyn gwyn Gwenith lwys
Ar ael llen carthen im carfaglwys
Cymmaint oedd ei gweled a chyfeb rhewys
A fai yn llenwi fal llong ar ddyfrwys
Mewn boly tywyll im tywalldwys
Mewn mor dylan im dychwelwys
Bu goelfain im pan im cain fagwys
Duw Arglwydd yn rhydd am rhyddhawys."

Yno daeth Elphin a Thaliessin ganddo i dy neu Lys Gwyddno ei Dad ac a ofynodd Gwyddno iddaw Ai da yr Caffaeliad yn y Gored? Yntau a ddywawd wrtho gaffael peth oedd well na Physgod. Beth oedd eb y Gwyddno? Bardd

eb yr yntau Elphin yna y dywawd Gwyddno, Och druan, beth a Dal hwnnw i ti? yno yr attebawdd Taliessin ei hunan ac a ddywawd, Ef a dâl hwn iddo ef fwy nag y dalodd y Gored erioed i ti. Yno y Gofynnodd Gwyddno iddo. A fedri di ddywedyd a chyn fychaned a wyt? yno yr attebawdd yntau Taliessin ac y dywawd. Medraf fi ddywedyd mwy nag afedri di ofyn i mi. moes i mi glywed beth a fedri eb yr Gwyddno.

Yno y canodd Taliessin

"Ar ddwr mae cyflwr can fendigaw
Ar Dduw mae iawnaf iawn synwyraw
Ar Dduw mae cyfiawn gweddiaw'n brudd
Can ny ellir lludd cael budd iwrthaw
Tairgwaith i'm ganed gwn fyfyriaw
Truan oedd i ddyn na ddoe geisiaw
Holl gelfyddydau byd sy'n byddinaw i'm bru
Canys gwn a fu ac a fydd rhagllaw
Cyfarch i'm naf nawdd i'm ganthaw
Cyfarchwel i'm del dawn oi eiddaw
A'm crair yw Mab Mair mawr arnaw vy mryd
Canys delir y byd bob awr iwrthaw
Bu Dduw i'm dyscu a'm disgwyliaw
Gwir greawdyr nef nawd i'm gantaw
Cywraint yw i'r saint weddiaw beunydd
Canys Duw Dofydd a'u dwg attaw."

* * * * * *

Yn* y man y rhoddes Elphin ei gaffaeliad iw wraig briod yr hon ai magodd ef yn gu ag yn anwyl, ac o hynny allan i'r amlhaoedd golud Elphin well well bob dydd yn ol ei gilydd, ac o gariad a chymmeriad gyda'r brenin [ac yno y Bu Taliessin onid oedd xiii oed, yno i'r aeth Elphin ab Gwyddno Mewn gwâ'dd y Nadolig at Faelgwn Gwynedd ei ewythr†] yr hwn o fewn dogn o amser yn ol hyn a oedd yn cynnall llys agored o fewn Castell Teganwy ar amser nadolic, ai holl amlder arglwyddi a bob un or ddwyradd ysbrydol a bydol gyda mawr luosogrwydd nifer o farchogion ac ysweiniaid, ym mlith yr rhain i cyfodes ymddiddan drwy ymofyn a dywedyd fal hyn.

A oes yn yr holl fyd frenin mor gyfoethoc a Maelgwn, ac wedi darfod ir Tad or nef roddi cymmaint ac a ddarfodd i Dduw roddi o roddion ysprydol iddo ef; yn gyntaf pryd a gwedd, ag addrwynder a nerth heblaw cwbl o alluau yr enaid a chyda y rhoddion hyn yma ynt hwy addywedant fod y Tad wedi ei rhoddi iddo ef, un rodd rhagorol yr hwn hagen a bassiai y rhoddion eraill i gyd, yr hyn sydd iw draethu ym mhryd a gwedd ac ymddygiad a doethineb a diweirdeb ei fren-

* The following is from the Ab Iolo Manuscript.
† The passage between brackets is from a fragment in the Welsh School MS.

hines, yn y rhinweddau yr ydoedd hi yn rhagori ar holl Arglwyddesau a merched boneddigion yr holl Deyrnas, Ac heblaw hyn i bwrieint wy ofynion yn eu mysg eu hunain pwy ddewrach ei wyr? pwy deccach a buannach ei feirch, a'i filgwn? pwy gyfarwyddach a doethach ei feirdd no Maelgwn? Y rhain yn yr amser yna a gymerid mewn cymmeriad mawr ym *mlith* Ardderchogion y Deyrnas, ac yn yr amser yma ni wnaid neb o'r swydd hon yr rhain heddyw a elwir yn Heraulds onid o fai gwyr dysgedic na enid yn unig mewn gwasanaeth brenhinoedd a thywysogion, namyn yn fyfyr ac yn hyfedr o achau ac arfau a gweithredoedd brenhinoedd a thywysogion yn gysdadl o deyrnasoedd dieithr ac o henafiaid y deyrnas honn. yn enwedic o hanes y dyledogion pennaf. Hefyd ir ydoedd yn rhaid i bawb o naddynt wy fod yn drapharod eu hattebion mewn amrafaelion Ieithau Lladin Ffrangeg, Cymraeg, a Saesoneg. A chyda hyn yn ystoriawr mawr ac yn Gofadur da, ac yn gelfydd mewn prydyddiaeth i fod yn barod i wneuthur englynion mydr ymhob un o'r Ieithau hynny, ac or rhain ir ydoedd yr wyl hon o fewn Llys Maelgwn gymmaint a phedwar ar ugeint, yn bennaf ar y rhain yr ydoedd un yr hwn i'r oeddid yn ei henwi Heinin Fardd, felly yn ol darfod o bawb foliannu'r brenin ai ddoniau,

fo a ddigwyddodd i Elphin ddywedyd fal hynn; Yn wir nid oes neb yn abl i yngystadli a brenin ond brenin, eithr yn wir oni bai ei fod ef yn frenin, myfi a ddywedwn fod imi wraig yngystal o ddiweirdeb ei chorph ag un Arlwyddes a geffir o fewn y deyrnas, a hefyd i mae imi un Bardd y sydd gyfarwyddach no holl feirdd y brenin; ir hwn ymhen ychydic amser y dangoses rai oi gymdeithion ef gwbl fogsach Elphin, yr hwn o orchymmynnawdd y brenin ei roi ef mewn carchar cadarn, oni ddarfai iddo ef gaffael gwir wybodaeth o ddiweirdeb ei wraig ef, ag o wybodaeth ei Fardd ef; Ac yn ol darfod rhoddi Elphin mewn Twr or castell a gefyn mawr ar ei draed, a dywedir mae gefyn arian ydoedd am ei fod o waed brenhinol, yr hwn megis ac i maer hanes yn dangos a ddanfonws ei fab Rhun i brofi diweirdeb gwraig Elphin, ac un o'r gwyr anllattaf or byd ydoedd Rhun, cans nid ai na Gwraig na morwyn hagen yn ddiogan ar i caffei ef ennyd i ymddyddan a hi. Ac fal yr ydoedd Rhun yn dyfod ar frys tuac at blas Elphin ar i lawn fryd i amcanu halogi ei wraig ef, i dywawd Taliesin iw feistres drwy hir brofes y modd ir ydoedd y brenin wedi dodi ei feistr ef mewn carchar, ar modd ir ydoedd Rhun yn dyfod ar frys i amcanu llygru ei diweirdeb hi, o'r achos fo a beris iw feistres wisco un o ferched y gegin

yn ei harchennod hi yr hyn a wnaith y wraig fonheddig yn llawen ag yn ddiandlawd drwy drefnu ei dwylaw hi yn llawn o'r modrwyau gorau ar a oedd ar ei helw hi ai gwr.—Ac yn y modd hwn i peris Taliesin iw feistress osod y forwyn i eiste ar y ford yn ei ystafell iw swpper, yr hon a ddaroedd i Daliesin ei gwneuthur hi yn gyfelyb iw feistres ai feistres yn gyfelyb ir forwyn. Ac fal ir oeddynt wy brydferthaf yn eiste ar ei swpper yn y mod ag y dywedid fo a ddisymmythodd Rhun i blas Elphin. y neb a dderbyniwyd i mewn yn llawen canys pawb or gwasanaethwyr ai adwaenent ef yn ysbys, ac ar frys hwy ai dygasant ef ir ystafell at ei meistres yn rhith yr honn i cyfodes y forwyn oddiar ei swpper i fynu, ac ai croesawoedd ef yn llawen, ac yn ol hyn hi a eisteddes i'w swpper eilwaith, a Rhun gyda hi, yr hwn a ddechreuodd ymgellwair drwy eiriau godinebus ar forwyn, yr hon a oedd yn cadw ei semlant yn gyffelyb iw meistres, ac yn wir y mae'r stori honn yn dangos syrthio o'r forwyn yn frwysc yn gymmaint ac iddi ddechreu cyscu canys i maer hanes yn dangos mai Powdr a roesai Rhun yn ei diod hi; yr hyn a wnaeth iddi hi gyscu, yn gyn drymed, ac na chlybu hi ddim o honaw ef yn torri ei bys bach hi oddiwrth ei llaw, am yr hwn yr ydoedd fodrwy insel Elphin yr honn a ddanfon-

asau ef yn arwydd at ei wraic ychydig yn y blaen ac yn y modd hwn fo a wnaeth a weles ef ei fod yn dda ar ferch, ag wedi fo a aeth ar bys ar fodrwy amdanaw yn goelfain ir Brenin ir neb a dangoses ef ddarfod iddo ef lygru ei diweirdeb hi drwy ddangos y modd i torrasai ef ei bys hi wrth ymadael, heb iddi hi ddefro oi chwsc.——or chwedleu i cymmerth y brenin law-enydd mawr, or achos i ddanfones ef am ei gyngor ir rhain i dangoses ef y cyfan o ben bwy gilydd ir hanes, drwy beri cyrchu Elphin or carchar ai geryddu ef an ei fost; ac am hynny y dywawd ef wrth Elphin yn y modd yma, Elphin bid ysbys itti a diammeu itti, nad oes ond ffoledd i wr yn y byd goelio ei wraic am ddiweirdeb ei chorph, ymhellach nac y gallo ef ei gweled hi, ac megis ag i bo diogel itti dorri o'th wraig di ei phriodes y nos neithiwyr ddiweddaf wel dyma ei bys hi yn arwydd itti a'th fodrwy insel di am danaw gwedi darfod ir neb a orweddws gyda hi i dorri oddiwrth ei llaw, ac y hi yn ei chwsc megis na bai fost itti ddiwedyd yn erbyn na tharossai hi ei diweirdeb. Ac yr hyn a dywawd Elphin yn y modd yma. Gydach cennad chwi frenin anrhydeddus, yn wir nid wyf i mewn un modd yn abl i wadu fy modrwy, canys i mae nifer o bobl yn ei hadnabod hi, eithr yn wir mi

anodaf yn gadarn na bu y bis i mae yn ei
ermoed wrth law fy ngwraig i, canys yn si
i mae arno ef dri pheth nodedic, yr hynn e
ni bu yr un or tri ar un o fyssedd dwylo fy
i, ar cyntaf or tri ydyw, yn sicr gyda chen
gras chwi pa le bynnag i mae fy ngwraic
awr honn yn eiste ai yn sefyll ai yn gorw
saif y fodrwy honn ar ei bawd hi a chwy
ellwch weled yn eglur fod yn anhawdd
fodrwy honn dros figwrn y bys lleiaf ar a
y llaw i torred y bys hwnn oddiwrthi; ar
ydyw yn wir ni bu fy ngwraic i un sadwrn
adwaen i hyhi heb barrio ei hewinedd
myned iw gwely, ac yn wir chwi a ellwc
yn amlwg na thorred ewin y bys bach hw
mis. Ar trydydd peth ydyw yn wir, yllaw
red y bys yma oddiwrthi a deliniodd does
fewn y tridiau cyn torri y bys oddiwrth
torred y bys yma oddiwrthi. A myfi a ga
yn wir i eich daioni chwi na theliniodd fy
i does rhyg er pan ydyw hi wraic i mi. a
a sorrawd yn aruthr wrth Elphin am se
gadarn yn ei erbyn ef gyda diweirdeb e
o'r achos y brenin a gorchmynnodd ef ir
eilwaith, drwy ddywedyd na chaffai ef o
oddiyno nes yddo brofi ei fogsach yn wir
tal am gowreindeb ei fardd ag am dd

ei wraig, yr hain yr hyd yr amser yma a oeddent ym mhlas Elphin yn gwneuthur yn llawen, o fewn ir amser i dangos Taliesin iw feistres y modd yr ydoedd Elphin mewn carchar or achos hwynt, eithr y fo a erchis iw feistres fod yn llawen drwy ddangos iddi y modd ir ai ef i Lys Maelgwn i ryddhau ei feistr, Ac yna i gofynnodd hi yddaw ef pa ddelw i gollyngai ef ei feistr yn rydd, ac ynteu a ddywawd yn y modd yma,

"Pedestric a wnaf
Ac ir porth mi a ddeuaf
Ar neuadd a gyrchaf
Am cerdd a ganaf,
Am gwawd a draethaf,
A Beirdd y Brenin awaharddaf,*
Ger bronn y pennaf
Gogyfarch a wnaf,
Ac arnyn mi dorraf,
Ac Elphin yn rydd mi ollyngaf.

A phan ddel yr Amryson
Yngwydd y Teyrnon
A gwys i'r beirddion
Am y gerdd gywir gyffon†
A gwyddbwyll Dewinion
A Doethder Derwyddon
Yn Llys meibion Deiion [Dewon qu Defon.

*"A Beirdd gwaharddav" in the version published by the late Dr. Owen Pughe, in the Cambrian Quarterly, Vol. V.

†"Am y gerdd gysson
A phwyll dewinion
A doeth dderwyddon"—Ibid.

Mae rhai a ymrhithiason
O gyfrwys ddichellion,
Ac ystrywgar foddion
Yngofidiau gloesion [o ofidiau &c.
Am gamweddu ar y Gwirion*

Tawon ynfydion
Mal pan fu waith Faddon
Arthur Benhaelion
Ei lafnau'n hir gochion,
O waith gwyr gofwynion
Gwaith Rhi ar ei alon.
Gwae hwynt yn ynfydion
Pan ai del ddialon,
Mi Daliesin ben Beirddion
A doeth Eiriau Derwyddion
A ollwng Elphin dirion
O garchar y trabeilch trawsion

Ei gofwynion gwaed aredd
O waith Gorwydd rhyfedd
O feith bellder Gogledd,
Hwn a wna ei diwedd,†
Na bo rad na gwedd
Ar Faelgwn Gwynedd,
Am drais a chamwedd,
A dirfawr gyfrwysedd, greulonedd
Dialedig ddiwedd
Ar Rhun ei etifedd,
Poed fyrr fo'i fuchedd,
Poed diffaith ei diredd,
Poed hir ddifröedd
Ar Faelgwn Gwynedd."

* "Am gamwedd y gwirion."—Dr. Owen Pughe's reading.
† "Hwn a wna arnynt ddiwedd"—Ibid.

Ac yn ol hyn fo gymmerth ei gennad oddi-wrth ei feistres, ag or diwedd fo a ddaeth i Lys Maelgwn, y neb a oedd yn ei frenhinol radd yn myned i eiste yn ei neuadd i'w ginio megis ac ir arfer ei frenhinoedd a Thywysogion oi wneuthur ar bob Gwyl uchel yn yr oes honno.—Ac yn gythrum ac i Daliesin, ddyfod oddifewn y neuadd y fo a ganfu le iddo mewn cornel disathr heblaw y man i gorfyddai ar y Beirdd ar Gler ddyfod i wneuthur ei gwasanaeth au dyled ir Brenin, megis ac i mae'n arferol etto yn y Llysoedd o grio helaethrwydd ar uchel wyliau. ac felly yr amser a ddaeth ir Beirdd neu ir Herots ddyfod i grio Lardgys a gallu y Brenin ai nerth, y rhain a ddoeth heb law y man yr ydoedd Daliêsin yn erwiciaw mewn cornel, yr hwn a estynodd ei wefl yn eu ol wynt ac ai fys y chwrei blerwm blerwm ar ei wefl, ar y neb ni ddaliassant wy fawr sulw wrth fyned heibio, onid cerdded ou blaen, oni ddaethant wy ger bronn y Brenin, ir neb i gwnaethant wy eu moes a'u cyrph megis yr ydoedd yn ddyledus uddunt wy ei wneuthur, heb ddywedyd un gair ou pennau onid estyn eu gweflau a mingammu y brenin drwy chware blerwm blerwm au byssedd ar eu gweflau megis ac i gwelsant wy y bachgen yn ei wneuthur yn y blaen, y golwg a wnaeth ir Brenin

gymmeryd rhyfeddod a syndod ynddo ei hun ei bod wynt wedi meddwi o amlder gwirodau or achos fo a orchymmynodd i un o'r Arglwyddi a oedd yn gwasanaethu ar ei ford ef fynned attynt wy ac erchi uddynt wy alw iw cof ai myfyrdod attunt a meddwl y man ir oeddynt, yn sefyll, a pheth a ddylëynt wy ei wneuthur, yr hyna wnaeth yr Arglwydd yn llawen. eithr ni bu gynt iddynt wy beidio a'u gorwagedd, o'r achos i danfones ef eilwaith a'r drydedd i erchi iddynt wy fyned allan o'r neuadd: ac or diwedd ir erchis y brenin i un o'r ysweiniaid roddi dyrnod i'r pennaf onaddunt wy, y neb a elwid Heinin Fardd, ar Yswain a gymmerth ddescibell ac ai tarawodd ef ar ei benn oni syrthiodd ef yn ei eiste ar ei din, or man y cyfodes ef ar ei liniau, or lle y gofynnodd ef i ras y Brenin ei gennad i ddangos iddo ef nad ydoedd y diffig hwnnw arnynt o nag o eisiau gwybodaeth nag o feddwdod, namyn o rinwedd rhyw yspryd ar a oedd o fewn y neuadd, ac yn ol hyn y dywawt Heinin yn y modd yma. o frenin anrhydedus bid hyspysich gras chwi nad o angerdd cyffeithder gormodion wirodau ir ydym ni yn fudion heb allu ymddiddan, fal dynion meddwon, namyn o rinwedd yspryd y sydd yn eiste yn y gornel accw ar swm dyn bach o'r man i gorchymmynnodd y Brenin i Yswain ei gyrchu ef

yr hwnn a aeth ir gilfach ir ydoedd Daliesin yn eiste, ac ai dug ef odd yno gar bronn y Brenin, y neb a ofynodd iddo pa beth ydoedd ef, ag o ba le i daethai ef? neb a attebawdd y Brenin ar wawd, fal y gweler yma

"Prifardd cyssefin wyfi Elphin,
Am gwlad gynnefin yw Bro saer hefin
Idno a Heinin am galwai Merddin*
Weithiau pob Brenin am geilw Taliesin

Mi a fum gydam ner yn y goruchelder
Pan gwympodd Luwsiffer i uffern ddyfnder,
Bum yn arwain baner o flaen Alexander
Mi a wnn enwau'r ser o ogledd hyd Awster,
Mi a fum ynghaer wydion ger orsedd Deon,
Mi a fum yn y Ganon pan las Absalon,
Mi a ddugum Heon i lawr glynn Ebron
Mi a fum yn Llys Don cyn geni Gwdion,
Mi a fum bedroc i Eli ac Enoc
Mi a fum addeinioc Awen geinfagloc
Mi a fum lafaroc cynbod tafodoc,
Mi a fum ar fann croc Mab Duw trugaroc.
Mi a fum dri chyfnod yn ngharchar arianrod
Mi a fum Benciwdod ar waith Twr nimrod,
Mi yw rhyfeddod ni wyr neb fy hanfod,

Mi a fum yn Asia gyda Noe yn Arca†
Mi a welais ddifa Sodom a Gomorra,
Mi a fum yn yr India pan adeilwyd Roma,‡
Mi a ddaethum yma at Weddillion Troea.

* "Johanes ddewin am gelwis Merddin."—Myvyrian Archaioloy, I. p. 9.
† "Mi a fum yn Arca gan Noah ag Alpha."—Ibid.
‡ "Mi a fum yn Affrica cyn adeiliad Roma."—Ibid.

Mi afum gyda'm Rhen ymhreseb yr Asen
Mi a nerthais Foesen drwy ddwr Urddonen,
Mi a fum yn wybren gyda Maer Fadlen,
Mi a gefais Awen o Bair Ceridwen.
Mi a fum fardd Telyn i Leon Llychlyn
Mi a fym yn y Gwynfryn yn Llys Gynfelin,
Undydd a blwyddyn mewn cyff a gefyn,
Mi a ddugum newyn am fab Iforwyn,

Mi a fum ymlygawd yng wlad y Duwdawd
Mi a fum ddysogawd ir holl feddyldawd,
Mi a wn ddysgu gwawd ir holl fodyfawd,
Mi a fyddaf hyd ddydd brawd ar wyneb daearawd,
Ac ni wyddis beth yw y nghawd ai cig ai pysgawd,"

Mi a fum naw mis haeach
Ynghroth Ceridwen wrach,
Mi a fum Gynt Wion bach
Taliesin a fyddaf bellach."

A phan y clybu y Brenin ai urddasolion y gwawd hwnn synnu yn fawr a wnaethant, ac ni chlywsant o ben bachgen ei fychaned a ellid ei debygu ir gan honn, a phan wybu y brenin mai Bardd Elphin oedd efe, erchi awnaeth efe ar Henin ei Fardd pennaf a doethaf ddyfod ac atteb i Daliesin ac ymorchestu ac ef, onid pan y daethef yno nis gallai amgen na chware blerwm ar ei wefl a phan ddanfoned am y rhai eraill or pedwar ar hugain Beirdd yr un peth a wnaethant ac nis gellynt amgen yna i gofynes Faelgwn ir Bachgen Taliesin pa beth ydoedd ei neges yno, ag efe a attebawdd fal hynn, ar wawd,

"Cul Fardd ceisiaw ir wyf
Cadw'r gamp nis gallwyf
Darogan dywettwyf
A rygeissio ir wyf,*
Y golled a gafwyf
Cwbl geisydd coelwyf,
Elphin ynghystwy
O Gaer Deganwy,
Arnäw na ddoded rhwy [ac oddiarno i tynn
Hual o Aerwy, fy rhwyf
Cadair Caer Deganwyf
Eilchwyl a archwyf,†
Cadr fy ngorawen wyf
Cadarn ym a geiswyf,
Trichan cerdd a mwyf
Yw'r gerddwawd a ganwyf,
Ni ddyly saw y lle ydd wyf [ni ddyly sawy-
Na maen na modrwyf, wyf
Na bydd im Cylchwy
Un Bardd nis Gwypwyf,
Elphin ap Gwyddno
Y sydd dan anraithdro‡
Dan dri ar ddeg clo
Am ganmawl ei athro.
A minneu iw Taliesin
Pen Beirdd y Gorllewin
A ollwng Elphin [ollyngaf
O'r hual goreurin."

* * * *

"Os ywch brif feirddion
Crwyf celfyddon
Treuthwch oruchuddion
Or Mundi Maon

* "Darogan dawelwyf ei rygeisiaw yr wyf."—Cambrian Quarter y, Vol. v.
† This line and the two preceding ones are not given in the above Version.
‡ Sydd yn naiar Artro.—Myv. Arch. i. 48.

Y mae pryf atcas
Oi Kaer Satanas
A oresgynas
Rhwng dwfn a bas
Cyfled yw ei enau
A mynydd Mynnau
Nys gorfydd angeu
Na llaw na llafneu
Mae llwyth naw can men
Yn rhawn dwy bawen
Un llygad yn ei ben
Gwyrdd fal glas iaën
Tair ffynnon y sydd
Yn ei wegorlydd
Mor frychedarnaw
A nofiant trwyddaw
Bu laith bualawn
Deifr ddonwy dyfr ddawn
Henwa'r tair ffynnawn
O ganawl Eigiawn
Un llwydd heli
Pan fo yn corini
I edryd lliant
Dros Moroedd difant
Yr ail yn ddinam
A ddigwydd arnam
Pan fo'r gwlaw allan
Drwy awyr dylan
Y drydydd a ddawedd
Trwy wythi Mynyddedd
Fal callestig wledd
O waith Rex Rexedd
Ydywch bosfeirdd
Mewn rhwyf ofeiliant
Ny wyddoch ddychanu
Teyrnas y Brytannaec
Minneu yw Taliesin
Ben beirdd y Gorllewin

A ollwng Elphin
Oi hual Eurin"*

* * * *

"Tewch chwi Bosfeirddion fleilsion anhylwydd
Ni wyddoch i farnu rhwng gwir a chelwydd
Odych brifeirdd ffydd o waith Duw ofydd
Dywedwch i'ch Brenin beth fydd ei dramgwydd
Myfi sydd Dewin a phrif Fardd cyffredin
A wyr bob gorsin yngwlad eich Brenin
Mi a ryddhaf Elphin o fol twr meinin
Ag a ddyweda i'ch Brenin bethe i gyffrin
Fe ddaw pryf rhyfedd iar Forfa Rhianedd
I ddial anwiredd ar Faelgwn Gwynedd
Ai flew ai ddanedd ai lyged yn eurwedd
A hwnnw a wna ddial ar Faelgwn Gwynedd"

* * * *

"Dychymic di pwy yw
Creadur cadarn cyn dilyw
Heb gig heb asgwrn heb wythen heb waed
Heb pen a heb draet
Ni bydd hyn ni bydd iau
Nog yn y dechreu
Er ofn nag ny ddifoes eisiau
Gan greaduriau
Mawr Dduw mor wynneu
Ban ddaw o ddechreu
Mawr ei fretheiriau
Pan ddel or dehau
Mawr ei ferthidau
Y gur gan goreu
Ef yn maes ef ynghoet
Heb law ac heb droet
Heb henaint heb hoet
Ac ef yn gyfoed
A phumoes pymhoed

* This poem and the following one are not in the Ab Iolo MS., but are supplied from the Myvyrian Archaiology, Vol. I. pp. 20 and 26.

A hefyd y sydd hyn
Pet pemwnt flwyddyn
Ag ef yn gyfled
Ag wyneb tudwed
Ag ef ni anet
Ac ef ni weled
Ef a nona gythrudd
Lle mynno Dofydd
Ef ar for ef ar dir
Ni wyl ni welir
Ac ef yn anghywir
Ni ddaw pan fynnir
Ef ar dir ef ar for
Ef yn anhepcor
Ef yn diesor
Ef yn beteiror
Ef yn ddi achor
Ef yn ddieisor
Ef o bedeiror
Ni bydd wrth gyngor
Ni fydd heb gyngor
Ef cychwyn agor
O dduch maen mynor
Ef yn llafar ef yn fud
Ef yn fynud
Ef yn wrdd ef yn ddrut
Pan dremyn drosdud
Ef myd ef llafar
Ef yn orddear
Mwyaf y amar
Ar wyneb daear
Ef yn dda ef yn ddrwg
Ef yn orddwc
Ef yn anamlwc
Cannis gwyl golwc
Ef yn ddrwg ef yn dda
Ef hwnt ef yma
Ef a anrhefna

Ni ddiwg a wna
Ni ddwg a wnech
Ec ef yn ddibech
Ef yn wlyb ef yn sych
Ef a ddaw'n fynych
O wres haul ac oerfel
Lloer yn hanhel
Lloer yn anlles
Handid llai ei gwres
Un gwr ai goreu
Yr holl greadwrieu
Drwy ddirfawr awel
I wneuthur dialedd
Ar Faelgwn Gwynedd.*

Ac fal ydd ydoedd ef fal hyn yn canu ei gerdd am y porth y cyfodes temestl o wynt aruthr oni thybiassau y brenin ai holl urddasolion y syrthiai y castell am eu pennau wynt oll, a'r brenin a beris gyrchu Elphin yn fuan o'r carchar ai osod ef gar bron Taliesin, yn y lle ar amser y dywedir ganu o hono ef gerdd nes agori or gefyn oddiam ei draed ef,—

"Golychaf wledig pendefig pob wa
Gwr a gynneil y Nef Arglwydd pob tra
Gwr a wnaeth y dwfr i bawb yn dda
Gwr a wnaeth pob llad ac ai llwydda
Meddwer Maelgwn Mon ag an meddwa
Ai feddgorn ewyn gwerlyn gwymha
As gynnull gwenyn ac nis mwynha

* This poem is not in the Ab Iolo MS., or in the Cambrian Quarterly, but is supplied from the Myvyrian Archaiology, Vol I. p. 23, where it is accompanied by the following Note,—"Taliesin ai gwnaeth ymmhorth Castell Teganwy i weddio'r Creawdwr pennaf am gael gwynt i dorri'r Carchar yr oedd Elphin a Gwyddno ynddo. Un o'r Pedair Colofn Cerdd."

Med hidleid moleid molud i bob tra
Lleaws Creadur a fag terra
A wnaeth Duw i ddyn er ei ddonha
Rhai drud rhai mud ef ai mwynha
Rhai gwyllt rhai dof Dofydd ai gwna
Yn ddillig iddynt yn ddillad ydd a
Yn fwyd yn ddiawd hyd frawd yd barha
Golychaf i wledig pendefig gwlad hedd
I ddillwng Elphin o alltudedd
Y gwr am rhoddes y gwin ar cwrwf ar medd
Ar meirch mawr modur mirein eu gwedd
Am rothwy etwa mal diwedd
Trwy fodd Duw y rhydd trwy enrhydedd
Pump pemhwnt calan ynghaman hedd
Elffinawg farchawg medd hwyr dy Ogledd"*

Yn ol hynn y canodd efe ostec yr honn a elwir gorchestion y Beirdd, fal ac y mae yma,

"Pa ddyn gyntaf
A oruc Duw naf
Para weniaith deccaf
A drefnodd Ieuaf,
Pa fwyd pa ddiod,
Pa do ei wasgod,
Pa cyntaf annod
Ei brif fy fyrdod,
Pwy ddoethai ddillad
Pwy a ddug ymwad
O ystryw gwlad
Yn y dechreuad,

* Supplied from the Myvyrian Archaiology, Vol. I. p. 22, where it is stated—"This poem was written when his patron, Elphin ab Gwyddno, was imprisoned in the Castle of Deganwy by his uncle Maelgwn Gwynedd, Prince or King of Wales, son of Caswallon Lawhir, which Caswallon built the fortress of Caer Gybi, and the son built the Collegiate church of Holyhead and the priory of Penmon. Mae'n Gorwedd yn Ynys Seiriol."

Paham i mae caled maen
Paham i mae blaenllym draen,
Pwy sydd galed fal Malen
Pwy yn hallt fal halen,
Pwy yn felus fal mel?
Pwy a ferchyg yr awel?

Paham i mae cefnog y trwyn,
Paham y mae cronn yr olwyn
Paham y traeth y tafawd
Amgen nag arall aelawd,
O medri di a'th feirdd Henin
Atteb attebant i mi Daliesin,"

Gwedi hynny y canodd efe yr ostec honn a elwir Cystwy'r Beirdd.

"Os ydwyt di Fardd cyfrisgin
O awen ddisgethrin
Na fydd yn ddiscethrin
Yn Llys dy frenin
Oni wyppir dy henw rimin
Gorthaw di Henin,
A henw rimiad
A henw ramiad
A henw dy hendad
Cyn ei fedyddiad
A henw dy furment
A henw yr element
A henw dy iaith,
A henw'r dalaith,

Gosco feirdd uchod
Gosco feirdd isod
Fy anwyl i sydd isod
Dan hual arianrod,

Ni wyddoch chwi ynddiau
Ddeall y gân y min mau,
Na dosparth diau,
Rhwng y gwir ar gau,
Beirddion bychain ei bro,
Paham nad ewch chwi ar ffo
Y Bardd nim gostecco
Gostec nis caffo,
Oni el mewn gortho
Dan raian a gro,
Y sawl am gwrandawo
Gwrandewid Duw fo." [arno in al.

## Gwedi hynny y canodd efe yr Ostec honn a elwir Bustl y Beirdd

"Cler o gam arfer a arferant
Cathl annuwiol yw ei moliant
Cerdd arwag ddiflan a ganant
Celwydd bob amser a arferant
Gwirionion ddynion a ddyfalant
Priodol wragedd hwy ai llygrant
Gwirionion forwynion mair a halogant
A'u hoes au hamser yn ofer adreuliant
Gwirionion gweinion a ddyfalant
Y nos i meddwant, y dydd i cysgant
Yn segur heb lafur ydd ymborthant
Yr Eglwys a gassaant a'r dafarn a gyrchant
A lladron ac udion a gyd fymiant, [odion
Llysoedd a Gwleddoedd a ymofynant,
Pob parabl dibwyll a grybwyllant,
Pob pechod marwol a ganmolant,
Pob salwedd fuchedd a arweddant,
Pob pentref, pob tref, pob gwlad a grwydrant,
Gafaelau angau nis pryderant

Letty a chardod fyth ni roddant,
Gormodau o fwydau a fwythäant,
Llaswyr na phader nis arferant,
Degwm ag offrwm i Dduw nis talant,
Gwyliau a seiliau nis addolant
Mewiliau na chatcor nis ymdorant
Adar a hedant pyscod a nofiant
Gwenyn a felant, pryfed a ymlusgant
Pob peth a ymdaith i ynnill ei borthiant
Ond cler a lladron diogion difwyniant,

Ni chablaf fina'r gerdd na cherddwriaeth,
Cans Duw ai rhoes rhag drygaur galaeth,
Onid hwn ai harwain o gamlywodraeth,
Am gablu Iesu a wasanaeth."

Yn ol darfod i Daliesin dynnu ei feistr yn rhydd oi garchar a gwirio diweirdeb ei feistres a gostegu'r Beirdd hyd na lyfasau neb o honynt ddywedyd un gair ac yna dwyn gwraig Elphin ger bron, a gweled nad un oi byssedd yn eisiau, llawen y bu Elffin, llawen Taliesin sef a erchis, Elphin wneuthur Cyngwystl ar Brenin fod iddo ef un march cynt a buanach na holl feirch y Brenin, yr hyn a wnaeth Elphin, ar dydd ar amser, ar lle a noded, ar lle ar man a elwir heddyw Morfa Rhianedd man i daeth y Brenin ai bobl a phedwar ar hugain or meirch cyntaf ar a oedd ar ei helw ef, ac yn y man yn ol hir broses i noded yr yrfa ac i osod y meirch i redeg, i'r man y daeth Taliesin a phedair gwialen ar hugain o wiail celyn

gwedi ei golosci wynt yn dduon, y rhain a ber ef ir bachgen a oedd yn marchogaeth march e feistr ei dodi wynt dan ei wregys, drwy roddi gorchymyn arno ef ar illwng holl feirch y Brenin oi flaen ac megys i cae ef ei goddiwes wynt bob un or meirch yn ol ei gilydd, cymeryd un o'r gwiail a rhoddi gwialenod ar draws pedrain y march, ag yn ol hynny gellwng y wialen honno ir llawr, ac yn ol cymmeryd gwialen arall a gwneuthur yn yr un modd am bob un or meirch, megis ac i cai ef ei goddiwes wynt, drwy roddi gorchymyn mawr ar y marchog ar wylied yn ddiesceulus pa fan i cwmpiau ei farch ef a bwrw ei gapp ir llawr yn y man hwnnw, yr hyn oll a gyflawnes y bachgen yn gystal am roddi gwialennod i bob un o feirch y Brenin, ag o fwrw ei gapp ir llawr yn y man i cwmpiassei y march, ir man y dug Taliesin ei feistr, yn ol yw farch ef ynnill yr yrfa, ac i peris i Elphin osod gwyr ar waith i gloddio pwll, yn y man gwedi iddynt wy gloddio'r ddaear i ddogn o ddyfnder, i cawsant wy bair mawr yn llawn o aur, yn yr amser i dywawd Taliesin, Elphin wel dyna itti dal a gobrwy am fy nwyn i allan or gored ac am fy magu i er hynny hyd heddyw, yn y man a'r lle i mae Llyn o ddwr yn sefyll yr hwn a elwir er hynny hyd heddyw y Pwllbair.

Ac yn ol hynny y peris y Brenin ddwyn Taliesin gar ei fronn ef, ir neb i gofynnodd ef gyfarwyddyd am ddechreuad cenedldyn, yn yr amser i gwnaeth ef yr ostec yr honn a ddilyn yma, yn ol ag ir ydys yn ei henwi heddyw un o bedair Colofn Cerdd, ag a ddechreu fal hynn,

" Ef a wnaeth Panton
Ar Lawr Glyn Ebron
Ai ddwylo gwynnion
Gwiw lun Adda

A phum canmlynedd
Heb fawr ymgeledd
Y bu e'n gorwedd.
Cyn cael anima

Ef a wnaeth eilwys
Yn Llys Baradwys
O Assen Asswys
Iesin ffœmina*

Saith awr i buan
Yn cadw y berllan
Cyn cyfrdan Sattan
Suttiwr Taeryra†

Ac yno i gyrrwyd
Drwy ryn ac anwyd
I ddwyn ei bywyd
Ir byd yna,

* " Iesin Eva."—Myvyrian Archaiology, i. page 92.
† " Sitiwr Tartara."—Ibid i. page 92.

I ddwyn drwy ludded
Meibion a merched,
I gael teyrnged [at rhaghaearn
Ar dir Assia

Dau bump deg ac wyth [tri undec
I bu hi yn ymdwyth
Yn dwyn ei mysclwyth
Mascl a ffœmina

Ac yna heb gel
Pan ymdduc hi Abel,
A Chain ddi ymgel
Diymwaredicca [yr homicida

Iddo yn gymmar
I rhodded rhaw balar
I dorri daear
I gael Bara

Y gwenith claerwyn
I hau y vorvyn
I borthi pob dyn
Hyd wyl Fangra

Engylawl gennad
Oddiwrth Ucheldad
A dduc had tyfiâd
Hyd at Efa,

Hithau a guddiodd
Degfed ran y rhodd
Hyd na chwbl hauodd
Yr holl balfa,

A rhyg du a gad
Yn lle'r gwenith had
I ddangos afrad
Ar ladratta

Am hynny o ffals dwrn*
I mae'n rhaid gystwm medd sadwrn†
I bawb rhoi eu degwm
I Dduw'n benna

O'r gwir Senoblrudd
A blanwyd yr haulddydd
Ar nos loer gynnydd
Ar gwin alba

O'r gwenith gwir fraint
O'r gwin rhudd rhwydd fraint
I gwnair corph cowraint
Crist fab Alpha

O'r afrllad yw'r cnawd
O'r gwin yw'r gwaedrawd
A geiriau'r drindawd
Ai cyssegra,

Pob rhyw lyfr dirgel
O waith y mannuel
A dduc Raphael
I'w roddi i Adda,

Pan oedd yr hen furmen
Goruwch ei ddwyen
O fewn dwr Eurddonen
Yn ei ddirwestfa [ddirwestra

Y fo a gafas Moesen
O fewn dwfr Eurddonen
Nerth o rinwedd i tair gwialen,
Enwedicca,

* "Am hyn o reswm."—Myvyrian Archaiology, i. page 92.
Rhag ofn y dydd trwm in al.
†"Rhag ovyn dydd dwm."—Myvyrian Archaiology, i. p. 92.

Efo a gafais Salmon
O fewn Twr Babilon,
Holl gelfyddydon
Gwlad yr Assia

Neu'r gefais innau
Yr mars gyflyrau
Holl gelfyddydau
Europ ac Affricca,

Myfi a wn eu cerdded
Au tref au trwydded
An twng ai tynged,
Hyd ddyd Ultima

Och Dduw mor druan
Drwy ddirfawr gwynfan
I daw'r ddarogan
I lin dröea [Dröja

Sarphes Gadwynog
Falch annhrugarog
Ai hesgyll yn eurog
O Sermania,

Honno a oresgyn
Holl Loegr a Phrydyn
O lan Mor Llychlyn
Hyd Sabrina

Yna i bydd Brython
Fal carcharorion
Mewn braint Alltudion
Tir Saxonia

Eu ner a folant
Eu hiath a gadwant
A'u tir a gollant
Ond gwyllt Walia.

Oni ddel rhyw fyd
Yn ol hir benyd
Pan fo gogyhyd
Y ddau draha

Yna caiff Brython
Eu tir a'u coron
Ar bobl estronion
A ddiflanna,

A Geiriau'r Angel
Am hedd a Rhyfel
A fydd diogel
I Fruttania."

Ac yn ol hynny i dywawd ef amrafael brophwydoliaethau ir brenin or byd a ddelai yn ol ar ganuau fal y maent yma yn dilyn, &c.

* * * * * * *

## TALIESIN.

In times past there lived in Penllyn a man
gentle lineage, named Tegid Voel, and his dw
ling was in the midst of the lake Tegid, and
wife was called Caridwen. And there was b
to him of his wife a son named Morvran
Tegid, and also a daughter named Creirwy,
fairest maiden in the world was she; and t
had a brother the most ill-favoured man in
world, Avagddu. Now Caridwen his mot

thought that he was not likely to be admitted among men of noble birth, by reason of his ugliness, unless he had some exalted merits or knowledge. For it was in the beginning of Arthur's time and of the Round Table.

So she resolved, according to the arts of the books of the Fferyllt, to boil a cauldron of Inspiration and Science for her son, that his reception might be honourable because of his knowledge of the mysteries of the future state of the world.

Then she began to boil the cauldron, which from the beginning of its boiling might not cease to boil for a year and a day, until three blessed drops were obtained of the grace of inspiration.

And she put Gwion Bach the son of Gwreang of Llanfair in Caereinion, in Powys, to stir the cauldron, and a blind man named Morda to kindle the fire beneath it, and she charged them that they should not suffer it to cease boiling for the space of a year and a day. And she herself, according to the books of the astronomers, and in planetary hours, gathered every day of all charm-bearing herbs. And one day, towards the end of the year, as Caridwen was culling plants and making incantations, it chanced that three drops of the charmed liquor flew out of the cauldron

and fell upon the finger of Gwion Ba
by reason of their great heat he put his
his mouth, and the instant he put those
working drops into his mouth, he foresa
thing that was to come, and perceived t
chief care must be to guard against the v
Caridwen, for vast was her skill. And i
great fear he fled towards his own land.
the cauldron burst in two, because all the
within it except the three charm-bearing
was poisonous, so that the horses of Gwy
Garanhir were poisoned by the water of the str
into which the liquor of the cauldron ran, and
confluence of that stream was called the Poi
of the Horses of Gwyddno from that time fort

Thereupon came in Caridwen and saw all t
toil of the whole year lost. And she seized
billet of wood and struck the blind Morda on th
head until one of his eyes fell out upon his
cheek. And he said, "Wrongfully hast thou dis-figured me, for I am innocent. Thy loss was not because of me." "Thou speakest truth," said Caridwen, "it was Gwion Bach who robbed me."

And she went forth after him, running. And he saw her, and changed himself into a hare and fled. But she changed herself into a greyhound and turned him. And he ran towards a river,

and became a fish. And she in the form of an otter-bitch chased him under the water, until he was fain to turn himself into a bird of the air. Then she, as a hawk, followed him and gave him no rest in the sky. And just as she was about to stoop upon him, and he was in fear of death, he espied a heap of winnowed wheat on the floor of a barn, and he dropped amongst the wheat, and turned himself into one of the grains. Then she transformed herself into a high-crested black hen, and went to the wheat and scratched it with her feet, and found him out and swallowed him. And, as the story says, she bore him nine months, and when she was delivered of him, she could not find it in her heart to kill him, by reason of his beauty. So she wrapped him in a leathern bag, and cast him into the sea to the mercy of God, on the twenty-ninth day of April.

And at that time the weir of Gwyddno was on the strand between Dyvi and Aberystwyth, near to his own castle, and the value of an hundred pounds was taken in that weir every May eve. And in those days Gwyddno had an only son named Elphin, the most hapless of youths, and the most needy. And it grieved his father sore, for he thought that he was born in an evil hour. And by the advice of his council, his father had

granted him the drawing of the weir that year, to see if good luck would ever befal him, and to give him something wherewith to begin the world.

And the next day, when Elphin went to look, there was nothing in the weir. But as he turned back he perceived the leathern bag upon a pole of the weir. Then said one of the weir-ward unto Elphin, "Thou wast never unlucky until to-night, and now thou hast destroyed the virtues of the weir, which always yielded the value of an hundred pounds every May eve, and to-night there is nothing but this leathern skin within it." "How now," said Elphin, "there may be therein the value of an hundred pounds." Well! they took up the leathern bag, and he who opened it saw the forehead of the boy, and said to Elphin, "Behold a radiant brow!"* "Taliesin be he called," said Elphin. And he lifted the boy in his arms, and lamenting his mischance, he placed him sorrowfully behind him. And he made his horse amble gently, that before had been trotting, and he carried him as softly as if he had been sitting in the easiest chair in the world. And presently the boy made a Consolation and praise to Elphin, and foretold honour to Elphin; and the Consolation was as you may see,

* Taliesin.

"Fair Elphin cease to lament!
Let no one be dissatisfied with his own,
To despair will bring no advantage.
No man sees what supports him;
The prayer of Cynllo will not be in vain;
God will not violate his promise.
Never in Gwyddno's wear
Was there such good luck as this night.
Fair Elphin, dry thy cheeks!
Being too sad will not avail,
Although thou thinkest thou hast no gain
Too much grief will bring thee no good;
Nor doubt the miracles of the Almighty:
Although I am but little, I am highly gifted.
From seas, and from mountains,
And from the depths of rivers,
God brings wealth to the fortunate man.
Elphin of lively qualities,
Thy resolution is unmanly;
Thou must not be over sorrowful:
Better to trust in God than to forbode ill.
Weak and small as I am,
On the foaming beach of the ocean,
In the day of trouble, I shall be
Of more service to thee than 300 salmon.
Elphin of notable qualities,
Be not displeased at thy misfortune;
Although reclined thus weak in my bag,
There lies a virtue in my tongue.
While I continue thy protector
Thou hast not much to fear;
Remembering the names of the Trinity,
None shall be able to harm thee."

And this was the first poem that Taliesin ever sang, being to console Elphin in his grief for that

the produce of the weir was lost, and, what was worse, that all the world would consider that it was through his fault and ill-luck. And then Gwyddno Garanhir* asked him what he was, whether man or spirit. Whereupon he sang this tale, and said,

"First, I have been formed a comely person,
In the court of Ceridwen I have done penance;
Though little I was seen, placidly received,
I was great on the floor of the place to where I was led;
I have been a prized defence, the sweet muse the cause,
And by law without speech I have been liberated
By a smiling black old hag, when irritated
Dreadful her claim when pursued:
I have fled with vigour, I have fled as a frog,
I have fled in the semblance of a crow, scarcely finding rest;
I have fled vehemently, I have fled as a chain,
I have fled as a roe into an entangled thicket;
I have fled as a wolf cub, I have fled as a wolf in a wilderness,
I have fled as a thrush of portending language;
I have fled as a fox, used to concurrent bounds of quirks;
I have fled as a martin, which did not avail:
I have fled as a squirrel, that vainly hides,
I have fled as a stag's antler, of ruddy course,
I have fled as iron in a glowing fire,
I have fled as a spear-head, of woe to such as has a wish for it;
I have fled as a fierce bull bitterly fighting,
I have fled as a bristly boar seen in a ravine,
I have fled as a white grain of pure wheat,
On the skirt of a hempen sheet entangled,

* This should be Elphin son of Gwyddno, see page 326.

That seemed of the size of a mare's foal,
That is filling like a ship on the waters;
Into a dark leathern bag I was thrown,
And on a boundless sea I was sent adrift;
Which was to me an omen of being tenderly nursed,
And the Lord God then set me at liberty."

Then came Elphin to the house or court of Gwyddno his father, and Taliesin with him. And Gwyddno asked him if he had had a good haul at the weir, and he told him that he had got that which was better than fish. "What was that?" said Gwyddno. "A Bard," answered Elphin. Then said Gwyddno, "Alas, what will he profit thee?" And Taliesin himself replied and said, "He will profit him more than the weir ever profited thee." Asked Gwyddno, "Art thou able to speak, and thou so little?" And Taliesin answered him, "I am better able to speak than thou to question me." "Let me hear what thou canst say," quoth Gwyddno. Then Taliesin sang,—

"In water there is a quality endowed with a blessing;
On God it is most just to meditate aright;
To God it is proper to supplicate with seriousness,
Since no obstacle can there be to obtain a reward from him.
Three times have I been born, I know by meditation;
It were miserable for a person not to come and obtain
All the sciences of the world, collected together in my breast,
For I know what has been, what in future will occur.

I will supplicate my Lord that I get refuge i
A regard I may obtain in his grace;
The Son of Mary is my trust, great in him is r
For in him is the world continually upholden.
God has been to instruct me and to raise my ex
The true Creator of heaven, who affords me prote
It is rightly intended that the saints should daily
For God, the renovator, will bring them to him."

* * * * * *

And forthwith Elphin gave his haul to his wife and she nursed him tenderly and lovingly. Thenceforward Elphin encreased in riches more and more day after day, and in love and favour with the king, and there abode Taliesin until he was thirteen years old, when Elphin son of Gwyddno went by a Christmas invitation to his uncle, Maelgwn Gwynedd, who sometime after this held open court at Christmas-tide in the castle of Dyganwy, for all the number of his lords of both degrees, both spiritual and temporal, with a vast and thronged host of knights and squires. And amongst them there arose a discourse and discussion. And thus was it said.

"Is there in the whole world a king so great as Maelgwn, or one on whom Heaven has bestowed so many spiritual gifts as upon him? First,

form, and beauty, and meekness, and strength, besides all the powers of the soul?" And together with these they said that Heaven had given one gift that exceeded all the others, which was the beauty, and comeliness, and grace, and wisdom, and modesty of his queen; whose virtues surpassed those of all the ladies and noble maidens throughout the whole kingdom. And with this they put questions one to another amongst themselves, Who had braver men? Who had fairer or swifter horses or greyhounds? Who had more skilful or wiser bards—than Maelgwn?

Now at that time the bards were in great favour with the exalted of the kingdom; and then none performed the office of those who are now called heralds, unless they were learned men, not only expert in the service of kings and princes, but studious and well versed in the lineage, and arms, and exploits of princes and kings, and in discussions concerning foreign kingdoms, and the ancient things of this kingdom, and chiefly in the annals of the first nobles; and also were prepared always with their answers in various languages, Latin, French, Welsh, and English. And together with this they were great chroniclers, and recorders, and skilful in framing verses, and ready in making englyns in every one of these languages. Now of these

there were at that feast within the palace of Maelgwn as many as four and twenty, and chief of them all, was one named Heinin Vardd.

When they had all made an end of thus praising the king and his gifts, it befel that Elphin spoke on this wise. "Of a truth none but a king may vie with a king; but were he not a king, I would say that my wife was as virtuous as any lady in the kingdom, and also that I have a bard who is more skilful than all the king's bards." In a short space some of his fellows shewed the king all the boastings of Elphin; and the king ordered him to be thrown into a strong prison, until he might know the truth as to the virtues of his wife, and the wisdom of his bard.

Now when Elphin had been put in a tower of the castle, with a thick chain about his feet, (it is said that it was a silver chain, because he was of royal blood;) the king, as the story relates, sent his son Rhun to enquire into the demeanour of Elphin's wife. Now Rhun was the most graceless man in the world, and there was neither wife nor maiden with whom he had held converse, but was evil spoken of. While Rhun went in haste towards Elphin's dwelling, being fully minded to bring disgrace upon his wife, Taliesin told his mistress how that the king had placed his mas-

ter in durance in prison, and how that Rhun was coming in haste to strive to bring disgrace upon her. Wherefore he caused his mistress to array one of the maids of her kitchen in her apparel; which the noble lady gladly did; and she loaded her hands with the best rings that she and her husband possessed.

In this guise Taliesin caused his mistress to put the maiden to sit at the board in her room at supper, and he made her to seem as her mistress, and the mistress to seem as the maid. And when they were in due time seated at their supper in the manner that has been said, Rhun suddenly arrived at Elphin's dwelling, and was received with joy, for all the servants knew him plainly; and they brought him in haste to the room of their mistress, in the semblance of whom the maid rose up from supper and welcomed him gladly. And afterwards she sat down to supper again the second time, and Rhun with her. Then Rhun began jesting with the maid, who still kept the semblance of her mistress. And verily this story shews that the maiden became so intoxicated, that she fell asleep; and the story relates that it was a powder that Rhun put into the drink, that made her sleep so soundly that she never felt it when he cut from off her hand her little finger,

whereon was the signet ring of Elphin, which he had sent to his wife as a token, a short time before. And Rhun returned to the king with the finger and the ring as a proof, to shew that he had cut it from off her hand, without her awaking from her sleep of intemperance.

The king rejoiced greatly at these tidings, and he sent for his councillors, to whom he told the whole story from the beginning. And he caused Elphin to be brought out of his prison, and he chided him because of his boast. And he spake unto Elphin on this wise. "Elphin, be it known to thee beyond a doubt that it is but folly for a man to trust in the virtues of his wife further than he can see her; and that thou mayest be certain of thy wife's vileness, behold her finger, with thy signet ring upon it, which was cut from her hand last night, while she slept the sleep of intoxication." Then thus spake Elphin. "With thy leave, mighty king, I cannot deny my ring, for it is known of many; but verily I assert strongly that the finger around which it is, was never attached to the hand of my wife, for in truth and certainty there are three notable things pertaining to it, none of which ever belonged to any of my wife's fingers. The first of the three is, that it is certain, by your grace's leave, that where-

soever my wife is at this present hour, whether sitting, or standing, or lying down, this ring would never remain upon her thumb, whereas you can plainly see that it was hard to draw it over the joint of the little finger of the hand whence this was cut; the second thing is, that my wife has never let pass one Saturday since I have known her without paring her nails before going to bed, and you can see fully that the nail of this little finger has not been pared for a month. The third is, truly, that the hand whence this finger came was kneading rye dough within three days before the finger was cut therefrom, and I can assure your goodness that my wife has never kneaded rye dough since my wife she has been."

Then the king was mightily wrath with Elphin for so stoutly withstanding him, respecting the goodness of his wife, wherefore he ordered him to his prison a second time, saying that he should not be loosed thence until he had proved the truth of his boast, as well concerning the wisdom of his bard as the virtues of his wife.

In the meantime his wife and Taliesin remained joyful at Elphin's dwelling. And Taliesin shewed his mistress how that Elphin was in prison because of them, but he bade her be glad for that he would go to Maelgwn's court to free

his master. Then she asked him in what ma
he would set him free. And he answered her,

"A journey will I perform,
And to the gate I will come;
The hall I will enter,
And my song I will sing;
My speech I will pronounce
To silence royal bards.
In presence of their chief,
I will greet to deride,
Upon them I will break
And Elphin I will free.
Should contention arise,
In presence of the prince,
With summons to the bards
For the sweet flowing song,
And wizards' posing lore
And wisdom of Druids.
In the court of the sons of the distributor
Some are who did appear
Intent on wily schemes,
By craft and tricking means,
In pangs of affliction
To wrong the innocent,
Let the fools be silent,
As erst in Badon's fight,—
With Arthur of liberal ones
The head, with long red blades;
Through feats of testy men,
And a chief with his foes.
Woe be to them, the fools,
When revenge comes on them.
I Taliesin, chief of bards,
With a sapient druid's words,
Will set kind Elphin free

From haughty tyrant's bonds.
To their fell and chilling cry,
By the act of a surprising steed,
From the far distant North,
There soon shall be an end.
Let neither grace nor health
Be to Maelgwn Gwynedd,
For this force and this wrong;
And be extremes of ills
And an avenged end
To Rhun and all his race:
Short be his course of life,
Be all his lands laid waste;
And long exile be assigned
To Maelgwn Gwynedd!"

After this he took leave of his mistress, and came at last to the court of Maelgwn, who was going to sit in his hall and dine in his royal state, as it was the custom in those days for kings and princes to do at every chief feast. And as soon as Taliesin entered the hall, he placed himself in a quiet corner, near the place where the bards and the minstrels were wont to come to in doing their service and duty to the king, as is the custom at the high festivals when the bounty is proclaimed. And so, when the bards and the heralds came to cry largess and to proclaim the power of the king and his strength, at the moment that they passed by the corner wherein he was crouching, Taliesin pouted out his lips after

them, and played "Blerwm, blerwm," with his finger upon his lips. Neither took they much notice of him as they went by, but proceeded forward till they came before the king, unto whom they made their obeisance with their bodies, as they were wont, without speaking a single word, but pouting out their lips, and making mouths at the king, playing "Blerwm, blerwm," upon their lips with their fingers, as they had seen the boy do elsewhere. This sight caused the king to wonder and to deem within himself that they were drunk with many liquors. Wherefore he commanded one of his lords, who served at the board, to go to them and desire them to collect their wits, and to consider where they stood, and what it was fitting for them to do. And this lord did so gladly. But they ceased not from their folly any more than before. Whereupon he sent to them a second time, and a third, desiring them to go forth from the hall. At the last the king ordered one of his squires to give a blow to the chief of them named Heinin Vardd; and the squire took a broom, and struck him on the head, so that he fell back in his seat. Then he arose and went on his knees, and besought leave of the king's grace to show that this their fault was not through want of knowledge, neither through drunkenness,

but by the influence of some spirit that was in the hall. And after this Heinin spoke on this wise. "Oh honourable king, be it known to your grace, that not from the strength of drink, or of too much liquor, are we dumb, without power of speech like drunken men, but through the influence of a spirit that sits in the corner yonder in the form of a child." Forthwith the king commanded the squire to fetch him; and he went to the nook where Taliesin sat, and brought him before the king, who asked him what he was, and whence he came. And he answered the king in verse.

"Primary chief bard am I to Elphin,
And my original country is the region of the summer stars;
Idno and Heinin called me Merddin,
At length every king will call me Taliesin.

I was with my Lord in the highest sphere,
On the fall of Lucifer into the depth of hell:
I have borne a banner before Alexander;
I know the names of the stars from north to south;
I have been on the galaxy at the throne of the Distributor;
I was in Canaan when Absalom was slain;
I conveyed the divine Spirit to the level of the vale of Hebron;
I was in the court of Don before the birth of Gwdion.
I was instructor to Eli and Enoc;
I have been winged by the genius of the splendid crosier;
I have been loquacious prior to being gifted with speech;
I was at the place of the crucifixion of the merciful Son of God;
I have been three periods in the prison of Arianrod;

I have been the chief director of the work of the tower o
I am a wonder whose origin is not known.

I have been in Asia with Noah in the ark,
I have seen the destruction of Sodom and Gomorra;
I have been in India when Roma was built,
I am now come here to the remnant of Troia.

I have been with my Lord in the manger of the ass;
I strengthened Moses through the water of Jordan;
I have been in the firmament with Mary Magdalene;
I have obtained the muse from the cauldron of Ceridwen;
I have been bard of the harp to Lleon of Lochlin.
I have been on the White Hill, in the court of Cynvelyn,
For a day and a year in stocks and fetters,
I have suffered hunger for the Son of the Virgin.
I have been fostered in the land of the Deity,
I have been teacher to all intelligences,
I am able to instruct the whole universe.
I shall be until the day of doom on the face of the earth;
And it is not known whether my body is flesh or fish.

Then I was for nine months
In the womb of the hag Ceridwen;
I was originally little Gwion,
And at length I am Taliesin."

And when the king and his nobles had heard the song, they wondered much, for they had never heard the like from a boy so young as he. And when the king knew that he was the bard of Elphin, he bade Heinin, his first and wisest bard, to answer Taliesin and to strive with him.

But when he came, he could do no other, but play "blerwm" on his lips; and when he sent for the others of the four and twenty bards, they all did likewise, and could do no other. And Maelgwn asked the boy Taliesin what was his errand, and he answered him in song.

"Puny bards, I am trying
To secure the prize, if I can;
By a gentle prophetic strain
I am endeavouring to retrieve
The loss I may have suffered;
Complete the attempt, I hope,
Since Elphin endures trouble
In the fortress of Teganwy,
On him may there not be laid
Too many chains and fetters;
The Chair of the fortress of Teganwy
Will I again seek;
Strengthened by my muse I am powerful;
Mighty on my part is what I seek,
For three hundred songs and more
Are combined in the spell I sing.
There ought not to stand where I am
Neither stone, neither ring;
And there ought not to be about me
Any bard who may not know
That Elphin the son of Gwyddno
Is in the land of Artro,
Secured by thirteen locks,
For praising his instructor;
And then I Taliesin,
Chief of the bards of the west,
Shall loosen Elphin
Out of a golden fetter."

* * *

"If you be primary bards
To the master of sciences,
Declare ye mysteries
That relate to the inhabitants of the world;
There is a noxious creature,
From the rampart of Satanas,
Which has overcome all
Between the deep and the shallow;
Equally wide are his jaws
As the mountains of the Alps;
Him death will not subdue,
Nor hand or blades;
There is the load of nine hundred waggons
In the hair of his two paws;
There is in his head an eye
Green as the limpid sheet of icicle;
Three springs arise
In the nape of his neck;
Sea-roughs thereon
Swim through it;
There was the dissolution of the oxen
Of Deivrdonwy the water-gifted.
The names of the three springs
From the midst of the ocean;
One generated brine
Which is from the Corina,
To replenish the flood
Over seas disappearing;
The second, without injury
It will fall on us,
When there is rain abroad,
Through the whelming sky;
The third will appear
Through the mountain veins,
Like a flinty banquet.

The work of the King of kings.
You are blundering bards,
In too much solicitude;
You cannot celebrate
The kingdom of the Britons;
And I am Taliesin,
Chief of the bards of the west,
Who will loosen Elphin
Out of the golden fetter."

* * * *

"Be silent, then, ye unlucky rhyming bards,
For you cannot judge between truth and falsehood.
If you be primary bards formed by heaven,
Tell your king what his fate will be.
It is I who am a diviner and a leading bard,
And know every passage in the country of your king;
I shall liberate Elphin from the belly of the stony tower;
And will tell your king what will befall him.
A most strange creature will come from the sea marsh of
Rhianedd
As a punishment of iniquity on Maelgwn Gwynedd;
His hair, his teeth, and his eyes being as gold,
And this will bring destruction upon Maelgwn Gwynedd."

* * * *

"Discover thou what is
The strong creature from before the flood,
Without flesh, without bone,
Without vein, without blood,
Without head, without feet;
It will neither be older nor younger
Than at the beginning;
For fear of a denial,
There are no rude wants
With creatures.
Great God! how the sea whitens
When first it comes!
Great are its gusts

When it comes from the south;
Great are its evaporations
When it strikes on coasts.
It is in the field, it is in the wood,
Without hand and without foot,
Without signs of old age,
Though it be co-eval
With the five ages or periods;
And older still,
Though they be numberless years.
It is also so wide;
As the surface of the earth;
And it was not born,
Nor was it seen.
It will cause consternation
Wherever God willeth.
On sea, and on land,
It neither sees, nor is seen.
Its course is devious,
And will not come when desired.
On land and on sea,
It is indispensible.
It is without an equal,
It is four-sided;
It is not confined,
It is incomparable;
It comes from four quarters;
It will not be advised,
It will not be without advice.
It commences its journey
Above the marble rock.*
It is sonorous, it is dumb,
It is mild,
It is strong, it is bold,
When it glances over the land.

* Possibly an allusion to the Cave of Æolus.

It is silent, it is vocal,
It is clamorous,
It is the most noisy
On the face of the earth.
It is good, it is bad,
It is extremely injurious.
It is concealed,
Because sight cannot perceive it.
It is noxious, it is beneficial ;
It is yonder, it is here ;
It will discompose,
But will not repair the injury ;
It will not suffer for its doings,
Seeing it is blameless.
It is wet, it is dry,
It frequently comes,
Proceeding from the heat of the sun,
And the coldness of the moon.
The moon is less beneficial,
Inasmuch as her heat is less.
One Being has prepared it,
Out of all creatures,
By a tremendous blast,
To wreak vengeance
On Maelgwn Gwynedd."

And while he was thus singing his verse near the door, there arose a mighty storm of wind, so that the king and all his nobles thought that the castle would fall upon their heads. And the king caused them to fetch Elphin in haste from his dungeon, and placed him before Taliesin. And it is said, that immediately he sang a verse, so that the chains opened from about his feet.

"I adore the Supreme, Lord of all animation,—
Him that supports the heaven, Ruler of every extreme,
Him that made the water good for all,
Him who has bestowed each gift, and blesses it;—
May abundance of mead be given Maelgwn of Anglesey, who
supplies us,
From his foaming meadhorns, with the choicest pure liquor.
Since bees collect, and do not enjoy,
We have sparkling distilled mead, which is universally
praised.
The multitude of creatures which the earth nourishes
God made for man, with a view to enrich him;—
Some are violent, some are mute, he enjoys them,
Some are wild, some are tame; the Lord makes them;—
Part of their produce becomes clothing;
For food and beverage till doom will they continue.
I entreat the Supreme, Sovereign of the region of peace,
To liberate Elphin from banishment,
The man who gave me wine, and ale, and mead,
With large princely steeds, of beautiful appearance;
May he yet give me; and at the end,
May God of his good will grant me, in honour,
A succession of numberless ages, in the retreat of tranquil-
lity.—
Elphin, knight of mead, late be thy dissolution!"

And afterwards he sang the ode which is called "The Excellence of the Bards."

"What was the first man
Made by the God of heaven;
What the fairest flattering speech
That was prepared by Ieuav;
What meat, what drink,
What roof his shelter;
What the first impression

Of his primary thinking ;
What became his clothing ;
Who carried on a disguise,
Owing to the wiles of the country,
In the beginning ?
Wherefore should a stone be hard ;
Why should a thorn be sharp-pointed ;
Who is hard like a flint ;
Who is salt like brine ;
Who sweet like honey ;
Who rides on the gale ;

Why ridged should be the nose ;
Why should a wheel be round ;
Why should the tongue be gifted with speech
Rather than another member ?
If thy bards, Heinin, be competent,
Let them reply to me, Taliesin."

And after that he sang the address which is called "The Reproof of the Bards."

"If thou art a bard completely imbued
With genius not to be controlled,
Be thou not untractable
Within the court of thy king;
Until thy rigmarole shall be known,
Be thou silent Heinin
As to the name of thy verse,
And the name of thy vaunting ;
And as to the name of thy grandsire
Prior to his being baptized.
And the name of the sphere,
And the name of the element,
And the name of thy language,
And the name of thy region.

Avaunt, ye bards above,
Avaunt, ye bards below !
My beloved is below,
In the fetter of Arianrod.
It is certain you know not
How to understand the song I utter,
Nor clearly how to discriminate
Between the truth and what is false ;
Puny bards, crows of the district,
Why do you not take to flight ?
A bard that will not silence me,
Silence may he not obtain,
Till he goes to be covered
Under gravel and pebbles ;
Such as shall listen to me,
May God listen to him."

Then sang he the piece called the "Spite of the Bards."

" Minstrels persevere in their false custom,
Immoral ditties are their delight ;
Vain and tasteless praise they recite ;
Falsehood at all times do they utter ;
The innocent persons they ridicule ;
Married women they destroy,
Innocent virgins of Mary they corrupt ;
As they pass their lives away in vanity ;
Poor innocent persons they ridicule ;
At night they get drunk, they sleep the day ;
In idleness without work they feed themselves ;
The Church they hate, and the tavern they frequent ;
With thieves and perjured fellows they associate ;
At courts they inquire after feasts ;
Every senseless word they bring forward ;
Every deadly sin they praise ;

Every vile course of life they lead ;
Through every village, town, and country they stroll ;
Concerning the gripe of death they think not ;
Neither lodging nor charity do they give ;
Indulging in victuals to excess.
Psalms or prayers they do not use,
Tithes or offerings to God they do not pay,
On holidays or Sundays they do not worship ;
Vigils or festivals they do not heed.
The birds do fly, the fish do swim,
The bees collect honey, worms do crawl,
Every thing travails to obtain its food,
Except minstrels and lazy useless thieves.

I deride neither song nor minstrelsy,
For they are given by God to lighten thought ;
But him who abuses them,
For blaspheming Jesus and his service."

Taliesin having set his master free from prison, and having protected the innocence of his wife, and silenced the Bards so that not one of them dared to say a word, now brought Elphin's wife before them, and shewed that she had not one finger wanting. Right glad was Elphin, right glad was Taliesin.

Then he bade Elphin wager the king, that he had a horse both better and swifter than the king's horses. And this Elphin did, and the day, and the time, and the place were fixed, and the place was that which at this day is called Morva Rhiannedd ; and thither the king went with all

his people, and four and twenty of the swiftest horses he possessed. And after a long process the course was marked, and the horses were placed for running. Then came Taliesin with four and twenty twigs of holly, which he had burnt black, and he caused the youth who was to ride his master's horse to place them in his belt, and he gave him orders to let all the king's horses get before him, and as he should overtake one horse after the other, to take one of the twigs and strike the horse with it over the crupper, and then let that twig fall; and after that to take another twig, and do in like manner to every one of the horses, as he should overtake them, enjoining the horseman strictly to watch when his own horse should stumble, and to throw down his cap on the spot. All these things did the youth fulfil, giving a blow to every one of the king's horses, and throwing down his cap on the spot where his horse stumbled. And to this spot Taliesin brought his master after his horse had won the race. And he caused Elphin to put workmen to dig a hole there; and when they had dug the ground deep enough, they found a large cauldron full of gold. And then said Taliesin, "Elphin, behold a payment and reward unto thee, for having taken me out of the

weir, and for having reared me from that time until now." And on this spot stands a pool of water, which is to this time called Pwllbair.

After all this, the king caused Taliesin to be brought before him, and he asked him to recite concerning the creation of man from the beginning; and thereupon he made the poem which is now called "One of the four pillars of song."

"The Almighty made,
Down the Hebron vale,
With his plastic hands,
Adam's fair form:

And five hundred years,
Void of any help,
There he remained and lay
Without a soul.

He again did form,
In calm paradise,
From a left-side rib,
Bliss-throbbing Eve.

Seven hours they were
The orchard keeping,
Till Satan brought strife,
With wiles from hell.

Thence were they driven,
Cold and shivering,
To gain their living,
Into this world.

To bring forth with pain
Their sons and daughters,
To have possession
Of Asia's land.

Twice five, ten and eight,
She was self-bearing,
The mixed burden
Of man-woman.

And once, not hidden,
She brought forth Abel,
And Cain the forlorn,
The homicide.

To him and his mate
Was given a spade,
To break up the soil,
Thus to get bread.

The wheat pure and white,
Summer tilth to sow,
Every man to feed,
Till great yule feast.

An angelic hand
From the high Father,
Brought seed for growing
That Eve might sow;

But she then did hide
Of the gift a tenth,
And all did not sow
Of what was dug.

Black rye then was found,
And not pure wheat grain,
To show the mischief
Thus of thieving.

For this thievish act,
It is requisite,
That all men should pay
Tithe unto God.

Of the ruddy wine,
Planted on sunny days,
And on new moon nights ;
And the white wine.

The wheat rich in grain
And red flowing wine
Christ's pure body make,
Son of Alpha.

The wafer is flesh,
The wine is spilt blood,
The Trinity's words
Sanctify them.

The concealed books
From Emmanuel's hand
Were brought by Raphael
As Adam's gift.

When in his old age,
To his chin immersed
In Jordan's water,
Keeping a fast,

Moses did obtain,
In Jordan's water,
The aid of the three
Most special rods.

Solomon did obtain
In Babel's tower,
All the sciences
In Asia land.

So did I obtain,
In my bardic books,
All the sciences
Of Europe and Africa.

Their course, their bearing
Their permitted way,
And their fate I know,
Unto the end.

Oh ! what misery,
Through extreme of woe,
Prophecy will show
On Troia's race !

A coiling serpent
Proud and merciless,
On her golden wings,
From Germany.

She will overrun
England and Scotland,
From Lychlyn sea-shore
To the Severn.

Then will the Brython
Be as prisoners,
By strangers swayed,
From Saxony.

Their Lord they will praise,
Their speech they will keep,
Their land they will lose,
Except wild Walia.

Till some change shall come,
After long penance,
When equally rife
The two crimes come.

Britons then shall have
Their land and their crown,
And the stranger swarm
Shall disappear.

All the angel's words,
As to peace and war,
Will be fulfilled
To Britain's race.

He further told the king various prophecies of things that should be in the world, in songs, as follows.

* * * * * *

# NOTES TO TALIESIN.

## Taliesin.—Page 352.

Taliesin, literally, the "Radiant Brow," was a Welsh Bard of the sixth century. His name, regarded by his countrymen with the reverence due to the "Prince of Song," is known to the Saxon chiefly through the brief but spirited invocation of Gray.

The text records the fiction of which Taliesin is the hero. Of his real history, little is known excepting what may be gleaned from his works, and from the following notices given in the volume of Iolo MSS. recently published by the Welsh MSS. Society. The first of these latter is taken from Anthony Powel of Llwydarth's MS.

"Taliesin, chief of the Bards, the son of Saint Henwg of Caerlleon upon Usk, was invited to the court of Urien Rheged, at Aberllychwr. He, with Elffin, the son of Urien, being once fishing at sea in a skin coracle, an Irish pirate ship seized him and his coracle, and bore him away towards Ireland; but while the pirates were at the height of their drunken mirth, Taliesin pushed his coracle to the sea, and got into it himself, with a shield in his hand which he found in the ship, and with which he rowed the coracle until it verged the land; but, the waves breaking then in wild foam, he lost his hold on the shield, so that he had no alternative but to be driven at the mercy of the sea, in which state he continued for a short time, when the coracle stuck to the point of a pole in the weir of Gwyddno, Lord of Ceredigion, in Aberdyvi; and in that position he was found, at the ebb, by Gwyddno's fishermen, by whom he was interrogated; and when it was ascertained that he was a bard, and the tutor of Elffin, the son of Urien Rheged, the son of Cynvarch:—"I, too, have a son named Elffin," said Gwyddno, "be thou a bard and teacher to him, also, and I will give thee lands in free tenure." The terms were accepted; and, for several successive years, he spent his time between the courts of Urien Rheged and Gwyddno, called Gwyddno Garanhir, Lord of the Lowland Cantred: but after the territory of Gwyddno

had become overwhelmed by the sea, Taliesin was invited by the Emperor Arthur, to his court at Caerlleon upon Usk, where he became highly celebrated for poetic genius and useful, meritorious sciences. After Arthur's death, he retired to the estate given to him by Gwyddno, taking Elffin, the son of that prince, under his protection.—It was from this account that Thomas, the son of Einion Offeiriad, descended from Gruffydd Gwyr, formed his romance of Taliesin, the son of Cariadwen,—Elffin, the son of Goddnou,—Rhun the son of Maelgwn Gwynedd,—and the operations of the Cauldron of Ceridwen."

Next follows the Pedigree of Taliesin, Chief of the bards, from Thomas Hopkin of Coychurch's MS.—

"Taliesin, Chief of the Bards of the West, the son of Saint Henwg, of Caerlleon upon Usk, the son of Fflwch, the son of Cynin, the son of Cynvarch, the son of Saint Clydawc, of Ewyas, the son of Gwynnar, the son of Caid, the son of Cadren, the son of Cynan, the son of Cyllin, the son of Caradog, the son of Bran, the son of Llyr Llediaith, King Paramount of all the Kings of Britain, and King, in lineal descent, of the country between the rivers Wye and Towy. Taliesin became Chief Bard of the West, from having been appointed to preside over the chair of the Round Table, at Caerlleon upon Usk."

A manuscript once in the Havod Uchtryd collection gives the following particulars.—

"Taliesin, Chief of the Bards of the West, the son of Henwg the Bard, of the college of Saint Cadocus, the son of Fflwch Lawdrwm, of Caerlleon upon Usk, in Glamorgan, the son of Cynvar, the son of Saint Clydog, the son of Gwynnar, the son of Cadrain, the son of Cynan, the son of Caradog, the son of Bran the Blessed, the son of Llyr Llediaith.

Taliesin, Chief of the Bards, erected the church of Llanhenwg at Caerlleon upon Usk, which he dedicated to the memory of his father, called Saint Henwg, who went to Rome on a mission to Constantine the Blessed, requesting that he would send Saints Germanus and Lupus to Britain, to strengthen the faith, and renew baptism there.

Taliesin, the son of Henwg, was taken by the wild I
justly occupied Gower; but while on board ship, on his
land, he saw a skin coracle, quite empty, on the surface
and it came closely to the side of the ship; whereupo
taking a skin-covered spar in his hand, leaped into it, an
wards land, until he stuck on a pole in the weir of Gwydd
hir; when a young chieftain, named Elphin, seeing him so
delivered him from his peril. This Elphin was taken for t
Gwyddno; although, in reality, he was the son of Elivri his
but by whom, was then quite unknown: it was, however, aft
discovered that Urien Rheged, King of Gower and Aberllych
his father, who introduced him to the court of Arthur, at Ca
upon Usk; where his feats, learning, and endowments, were fo
be so superior, that he was created a golden-tongued Knight
Round Table.—After the death of Arthur, Taliesin became
Bard to Urien Rheged, at Aberllychwr in Rheged."

Another extract, given in the above volume, is from a manuscr
by Llywelyn Sion, of Llangewydd.—

"Talhaiarn, the father of Tangwn, presided in the chair of Urie
Rheged, at Caer-Gwyroswydd, after the expulsion of the Irish from
Gower, Carnwyllion, Cantrev-Bychan, and the Cantred of Iscennen.
The said chair was established at Caer-Gwyroswydd, or Ystum
Llwynarth, where Urien Rheged was accustomed to hold his national
and royal court.

After the death of Talhaiarn, Taliesin, chief of the bards, presided in three chairs; namely, the chair of Caerlleon upon Usk, the chair of Rheged, at Bangor Teivy, under the patronage of Cedig ab Ceredig, ab Cuneddav Wledig; but he afterwards was invited to the territory of Gwyddnyw, the son of Gwydion, in Arllechwedd, Arvon, where he had lands conferred on him, and where he resided until the time of Maelgwn Gwynedd, when he was dispossessed of that property; for which he pronounced his curse on Maelgwn, and all his possessions: whereupon the Vad Velen came to Rhos; and whoever witnessed it, became doomed to certain death. Maelgwn saw the Vad Velen, through the keyhole, in Rhos church, and died in consequence. Taliesin, in his old age, returned to Caer-Gwyroswydd, to Riwallon, the

son of Urien ; after which he visited Cedig, the son of Ceredig, the son of Cuneddav Wledig, where he died, and was buried with high honours, such as should always be shown to a man who ranked among the principal wise-men of the Cimbric nation ; and Taliesin, chief of the bards, was the highest of the most exalted class, either in literature, wisdom, the science of vocal song, or any other attainment, whether sacred or profane. Thus terminates the information respecting the chief bards of the chair of Caerlleon upon Usk, called, now, the chair of Glamorgan."

It is probable that Taliesin was educated, or completed his education, at the school of the celebrated Cattwg, at Llanveithin, in Glamorgan. In after life he became the bard of Urien Rheged, to whom, and to his son Owain, his principal poems are addressed. In the opinion of the most judicious critics, these poems are undoubtedly genuine. They certainly contain passages of exquisite beauty, and are far superior to many of the other compositions attributed to him ; of which some rest on very questionable authority, and some are evident middle age productions. Indeed, the last of the poems printed in the text bears in some MSS. the name of Ionas Athraw o Fynyw.

The name of Taliesin is thus commemorated in the Triads.—

"Tri Phrifardd Bedydd Ynys Prydain : Merddin Emrys, Taliesin Ben Beirdd, a Merddin ap Madawg Morfryn." Tr. 125.

The three Baptismal Bards of the Isle of Britain ; Merddin Emrys, Taliesin Chief of Bards, and Merddin son of Madoc Morvryn.

This Triad is more fully explained in an extract from MS. Triads of the Round Table given in the Iolo MSS. page 468,—

" The Nine Impulsive Stocks of the Baptismal Bards of Britain.—The three primitive baptismal bards of the Cambro-Britons: Madog, the son of Morvryn, of Caerlleon upon Usk ; Taliesin, the son of Saint Henwg, of Caerlleon upon Usk ; and Merddin Emrys, of Maesaleg, in Glywysyg ; after whom came Saint Talhaiarn, the father of Tangwyn, Merddin, the son of Madog Morvryn, and Meugant Hen, of Caerlleon upon Usk ; who were succeeded by Balchnoe, the bard of Teilo, at Llandaff ; Saint Cattwg ; and Cynddylan, the bard,

These nine were called the Impulsive Stocks of the bapti
of Britain; Taliesin, being their chair-president; for whi
he was designated Taliesin, chief bard of the West. They
wise called the nine superinstitutionists of the baptismal ch
no institution is deemed permanent, unless renewed trienni
the end of thrice three, or nine years. The institution was, als
the Chair of the Round Table, under the superior privileges of
Gildas, the prophet, and Saint Cattwg the Wise, of Lancarva
bards; and also Llywarch Hên, the son of Elidr Lydanwyn,
vach, the bard, and Ystyphan, the bard of Teilo."

There are evidently in the foregoing notices some authentic his
cal facts, as well as legendary traditions of the age of chivalry, w
it would require an able critic to separate from each other.

Tradition has handed down a Cairn near Aberystwyth, as
Grave of Taliesin, the locality of which agrees with the foregoi
account.

At a recent Meeting of the Cambrian Archæological Associatio
this Cairn was visited. It contains a Cistvaen eight feet long, by tw
feet six wide, and about three feet deep, composed of rude slabs o
stone. One of the top stones, which lies near it, measures five feet
nine, by three feet nine. The Cairn was opened some fifty or sixty
years ago, and the Cistvaen then contained some earth of a different
colour to that of the adjoining soil.

The various poems recited in the Tale of Taliesin appear to have
been composed at different periods, and it is not improbable that the
above mentioned Thomas ab Einion Offeiriad, collected the poems
attributed to Taliesin, which were in existence before his time, and
added others, to form the Mabinogi, which, from expressions in pages
360 and 361, and the very numerous transformations stated in the
poetry, but not given in the prose, must have been much more com-
plete than in its present state.

That the story of Taliesin was current in the middle ages is well
known. If proof were wanting, the lines of Llywarch Prydydd
Moch, in allusion to the liberation of Elphin, might be adduced.
They occur in an ode to Llywelyn ap Iorwerth, composed probably
not later than 1220.

Cyuarchaf ym ren cyuarchuawr awen
Cyureu Kyrridwen rwyf bartoni
yn dull talyesin yn dillwng Elfin
yn dyllest bartrin beirt uannyeri
Myv. Arch. I. 303.

"I will address my Lord with the greatly greeting muse, with the dowry of Keridwen the Ruler of Bardism, in the manner of Taliesin, when he liberated Elphin, when he overshaded the Bardic mystery with the banners of the Bards."
Davies's Myth. of the Druids.

From several poems being addressed to Hopkin ap Thomas ab Einawn, by Davydd y Coed, Iorwerth Llwyd, and others who flourished about the years 1300 to 1350, it may be inferred that Hopkin's father, the above Thomas ab Einiawn, was contemporary with Llywarch Prydydd y Moch, and therefore not the author but merely the compiler of the already well-known story of Caridwen, Taliesin, and Elphin.

No perfect copy of the Mabinogi of Taliesin being accessible, it has been necessary to print it in the present series from two fragments. The former of the two is contained in a MS. in the Library of the Welsh School, in London. It is written in a modern round hand, and bears the title "Y Prif-feirdd Cymreig, sef Canau &c. a gasglwyd ganwyf fi, William Morris o Gaergybi ym Môn, 1758. The MS. is of Quarto size.

The second fragment is from a MS. in the library of the late Iolo Morganwg, and was kindly communicated by his son, the late Mr. Taliesin Williams, (Ab Iolo.)

It should be mentioned that the Mabinogi of Taliesin has already been published, although not in so complete a form as the present version, with a translation, by the late Dr. Owen Pughe, in the 5th vol. of the Cambrian Quarterly; and, with two exceptions, (the poems beginning "Discover thou what is," and "I adore the Supreme, Lord of all animation," pp. 377, 380,) the translations of the poems now published are extracted from that work, the necessary alterations being made, where the text differed materially. The first portion of

it is also to be found (untranslated) in the Myvyrian Archaiology, vol. i. page 17, and part of it is inserted in Jones's Welsh Bards.

The Transmigrations of Taliesin, will remind the general reader of the adventures of the second Royal Calender in the Arabian Nights.

### Caridwen.—Page 352.

Caridwen is generally considered to be the Goddess of Nature of Welsh mythology. The principal circumstances of her fabulous history are those detailed in the Mabinogi of Taliesin. Upon them are founded most of the allusions to her contained in the poems of the bards, with whom the cauldron of Caridwen, of Inspiration, or the Awen, is a subject of frequent reference. As regards her singular family, we have but little information, and few details. Several notices however occur in Welsh writings of her fair daughter Creirwy. Of these it may be sufficient to instance the Triad which celebrates her with Arianrod and Gwenn, verch Cywryd ab Crydon, as one of the three beauteous ladies of the Island.* One of the two Triads extant on the subject of Morvran has been already given. (See II. 338.) It alludes to the extreme ugliness assigned him in the text, to which, nevertheless, he was indebted for the preservation of his life in the battle of Camlan; the other ranks him with Gilbert mab Cadgyffro, and Gwgan Gleddyvrudd, as one of the three stayers of slaughter.† No further particulars of him are preserved.

### Gwyddno Garanhir.—Page 354.

Gwyddno Garanhir was Sovereign of Cantref y Gwaelod, a territory bordering on the sea, and protected from its ravages by a high embankment. One evening there was revelry at the court, and Seithenin,‡ the son of Seithyn Saidi, King of Dyved, upon whom it

* Triad 107. † Triad xxix.

‡ Seithinyn the Drunkard's mischance in letting the sea overflow the Cantrev y Gwaelod, is thus related in the Triads.—

"Tri Charnfeddwon ynys Prydain: Ceraint feddw brenin Essyllwg, a losges yn ei feddwdod yr holl yd ym mhell ac yn agos hyd glawr gwlad, ac o hynny dyfod newyn bara; Ail Gwrtheyrn Gwrthenau, a roddes ynys Daned yn ei ddiawd i Hors, am gael ymodinebu a Rhonwen ei ferch ef; a rhoddi hawl hefyd a wnaeth efe i'r mab a enid o

devolved to look after the embankment,* and see that all was safe became inebriated and neglected his charge. The consequence was that the sea broke in through the bank in the course of the night. Gwyddno and his court escaped with difficulty from the impending ruin, and the Cantrev y Gwaelod was submerged and irretrievably lost. By this calamity sixteen fortified cities, the largest and finest that were in Wales, excepting only Caerlleon upon Usk, were entirely destroyed, and Cardigan Bay occupies the spot where the fertile plains of the Cantrev had been the habitation and support of a flourishing population. Such as escaped the inundation, fled to Ardudwy, and the country of Arvon, and the mountains of Eryri (Snowdon) and other places not previously inhabited. By none was this misfortune more severely felt than by Gwyddno Garanhir, to whom the reverse of circumstances it occasioned was so great that, from being an opulent monarch, he was all at once reduced to the necessity of maintaining himself and his only son, the unfortunate Elphin, by the produce of the fishing-weir mentioned in the text.

This disastrous event is commemorated in a proverb still repeated in the Principality.—

"Uchenaid Gwyddno Garanhir,
Pan droes y don dros ei dir."

hynny ar Goron Loegr: ac yn un a hynny Brad a Chynllwyn yn erbyn Cenedl y Cymry; Trydydd, Seithinyn feddw ab Seithyn Saidi, brenin Dyfed, a ollyngwys yn ei ddiawd y môr dros Gantrev Gwaelod, oni chollwyd o dai a daear y maint ag oedd yna, lle cyn hynny y caid un dinasdref ar bymtheg yn oreuon ar holl drefydd a dinasoedd Cymru, a gadu yn amgen Caerllion a'r Wysg: a chyfoeth Gwydnaw Garanhir, brenhin Ceredigion ydoedd Cantrev Gwaelawd; ac yn amser Emrys Wledig y bu hynny; a'r Gwyr a ddianghasant i rhag y bawdd hynny a diriasant yn Ardudwy, a Gwlad Arfon, a mynyddoedd yr Eryri, a lleoedd eraill nad oeddent gyfannedd cyn no hynny. Tr. xli.

Seithinyn's grave is thus recorded.—

Bet seithenin sinhuir vann
y rug Kaer Kenedir a glan
Mor mawridic a Kinran

* Traces of three ancient stone embankments are said to be still visible in the district where this inundation took place. They are called Sarn Cynvelyn, Sarn y Bwch, and Sarn Padrig. "The latter is particularly conspicuous, being left dry at low water, to the extent of about nine miles; and the sailors of the neighbouring ports describe its whole length to be twenty-one miles, beginning near Harlech, and running in a south-west direction." Cambro Briton. I. 362. The Hanes Cymru contains some interesting remarks on this subject.

The sigh of Gwyddno Garanhir
When the wave rolled over his land.

There is also preserved in the Myvyrian Archaiology a short poem upon the subject attributed to Gwyddno G. which there are some exceedingly poetic and striking passag bereft monarch calls upon the author of his distress to calamitous effects of his intemperance, pronounces maledictio his head, and describes the outcry of the perishing inhabita that unhappy region. The piece bears a strong resemblance to of the Works of Llywarch Hên, and is probably as old as the s century.

"Stand forth Seithenin and behold the dwelling of heroes,—th plain of Gwyddno the ocean covers!

Accursed be the sea guard, who after his carousal let loose the destroying fountain of the raging deep.

Accursed be the watcher, who after his drunken revelry, loosed the fountain of the desolating sea.

A cry from the sea arises above the ramparts; even to heaven does it ascend,—after the fierce excess comes the long cessation!

A cry from the sea ascends above the ramparts; even to heaven does the supplication come!—after the excess there ensues restraint!

A cry from the sea awakens me this night!—

A cry from the sea arises above the winds!

A cry from the sea impels me from my place of rest this night!

After excess comes the far extending death!"

Another composition, attributed to him, is to be found in the same valuable collection. It is in the colloquial form, between himself and the king of Faerie, Gwyn ap Nudd.

The magic basket of Gwyddno has a place amongst the Thirteen Precious Things of Britain. See Vol. II. 353.

### Maelgwn Gwynedd.—Page 364.

This king succeeded his father Caswallon Lawhir in the sovereignty of Gwynedd, about the year 517. He is the subject of a most vio-

lent invective by Gildas, who accuses him of being a most cruel and profligate character; which is rather confirmed by its being recorded that he was rebuked by Saint Padarn, for certain injuries committed by him in Ceredigion; and that he oppressed Tydecho, one of the Armorican Saints, who had settled in his dominion; but in consequence of some miracles said to have been performed by that Saint, he was compelled to make ample amends. He afterwards founded a College at Caergybi, and a Priory at Penmon, and also endowed Bangor, and erected it into a Bishopric. His reign was more powerful than most of those we read of in those unsettled ages; about the year 546 he was elected to the nominal sovereignty of the Britons, and, according to the Brut, he added six *islands*, Ireland, Iceland, Gothland, Orkney, Llychlyn (Norway,) and Denmark to the British possessions. He died of the Vad Velen, or Yellow Pestilence usually called the Yellow Plague of Rhos, which was said to have been caused by the number of unburied bodies of the slain that remained on that spot, and whoever went within the reach of the effluvia fell dead immediately.

To avoid the effects of this pestilence it is said that Maelgwn retired from his castle of Dyganwy, to the church of Llanrhos, where he hoped to remain, shut up in the sanctuary, safe from all danger; but being impelled by curiosity, he looked out through the keyhole of the door, and thereby caught the infection, thus fulfilling the prediction uttered by Taliesin,—

"A most strange creature will come,
From the sea marsh of Rhianedd,
As a punishment of iniquity,
On Maelgwn Gwynedd;
His hair and his teeth,
And his eyes being as gold;
And this will bring destruction
On Maelgwn Gwynedd."

A traditionary remembrance of this circumstance is preserved in the adage "Hun Maelgwn Gwynedd yn Eglwys Llanrhos," or as it is given in the "Annales Cambriæ," published by the Record Commission, "Hir hun Maelgwn en llis Ros," The long sleep of Maelgwn in the court of Rhos.

This plague lasted from the year 557 to 562, and its
fearful in the extreme. A Triad records it as one of the
maladies, and it is even employed as an image of horror
positions of the Bards.

### Heinin Vardd.—Page 372.

It would appear that Heinin was Bard to the College o
thin, at Llancarvan, in Glamorganshire, and that he flou
tween A.D. 520 and 560. In the "Chwedlau'r Doethion,"
ings of Wise Men," preserved in a Welsh MS. called "L
Brynn," and published in the collection of Iolo MSS. by th
MSS. Society, the following saying is attributed to him.—

"A glywaist ti chwedl Heinin
Fardd o Nangon* Llanfeithin
Gwrawl ni fydd disgethrin."

Hast thou heard the saying of Heinin,
The Bard of the college of Llanveithin?
The brave is never cruel!

* Qu.? "Bangor."—Iolo Morganwg.

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The Mabinogion from the Llyfr. Cocho Hergest, and other ancient Welsh manuscripts

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